THE SPIRITUAL EXERCISES OF ST. IGNATIUS

LATTEY

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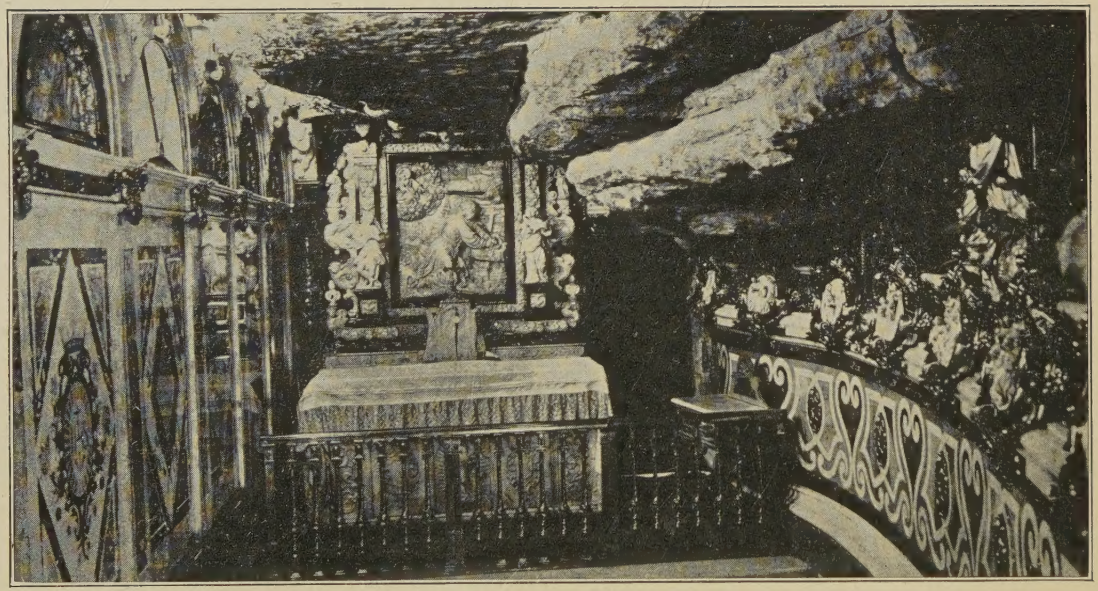

LA SANTA CUEVA (See Preface)

THE SPIRITUAL EXERCISES OF ST. IGNATIUS

LITERALLY TRANSLATED FROM
THE ORIGINAL SPANISH BY

A BENEDICTINE OF STANBROOK

EDITED BY

THE REV. C. LATTEY, S.J.

Author of Thy Love and Thy Grace: an Eight Days' Retreat for Religious, etc.

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EDITOR'S PREFACE

I need no excuse for having persuaded the competent translator of St. Teresa's writings to render also the Spiritual Exercises of St. Ignatius from the original Spanish. Our purpose has been to keep the translation as literal as possible, in order that those ignorant of Spanish might be able to form as accurate an idea as possible of St. Ignatius' own words and meaning. Besides arranging for the publication, I have offered suggestions based upon my own study of the Exercises, and upon the advice of fathers Spanish themselves or acquainted with Spanish. But the translator herself is ultimately responsible for the work, and my final word is one of well-deserved thanks for her patient labour in her task, a task which the peculiar style of the Exercises renders far from easy.

The frontispiece represents the Cave of St. Ignatius at Manresa, of which my colleague Father Henry Davis, S.J., who has visited it, has kindly furnished the description that follows, checked at his request by our Spanish Fathers on the spot, to whom also I owe the photograph. To them and to Father Davis I offer my hearty thanks.

6482

When St. Ignatius wrote the Spiritual Exercises in the cave of Manresa, it was dark and difficult of access on account of the thick, wild growth of bushes and brambles. A hole in the rock or in the bushes gave a view of Montserrat. The rocks of the original cave, three overhanging strata, form the ceiling of the present chapel, into which one descends by a few steps from the present vestibule, which has always been the way into the cave. The latter is oblong, being about 11½ by 3½ yards; but in St. Ignatius' time it measured hardly more than 7½ × 5 feet, and was only high enough for a man of middle height to stand in. Since then the cave has twice been enlarged (in 1606, and between 1678 and 1724) and the original floor, which was sloping, has been lowered in order to make it horizontal and more convenient for pilgrims. The rocks of the ceiling and of the inner (epistle) side have always been left intact.

On its outer (gospel) side the cave has been enclosed by a wall of highly polished slabs of lava, surmounted by seven glazed arches, of which the central arch admits the light. The other six arches contain bronze plaques, representing in relief some of the episodes in St. Ignatius' life. At present the sacristy, which is entered by the door to the epistle side of the altar, cuts off nearly three yards of the cave.

The Chapel is about twelve feet high, the arches

on the gospel side being carried up to the top of the upper jutting stratum of rock. On the epistle side the low wall, also formed of polished lava and ornamented, is built against the rock. Over this wall are set framed ovals of marble carving, similar to reliquaries, each representing a scene in the life of the saint. These frames measure about twelve inches square. An ornamented glass frame encloses the piece of rock in which St. Ignatius cut two deep crosses, upon which to kneel; this is greatly venerated by all who visit the Chapel, since it is the only personal memorial there of the saint.

The sanctuary, as will be seen, is enclosed by communion rails of brass, and the altar is about six feet across. The reredos is in marble relief and represents the saint, with pen in hand, writing the Spiritual Exercises. His face is turned back over his right shoulder, and he is contemplating the figure of Our Lady and the Divine Child, emerging as it were from the clouds of heaven. Near the right foot of the figure is represented the bridge over the river Cardoner, and in the distance the rugged ridge of Montserrat, in the church of whose abbey St. Ignatius kept vigil before coming to Manresa. The reredos of the altar, together with the altar itself, was made by a sculptor named Francisco Grau, who was a native of Manresa, but famous all over the country.

CONTENTS

PAGE

ANNOTATIONS FOR OBTAINING SOME UNDERSTANDING OF THE SPIRITUAL EXERCISES WHICH FOLLOW. FOR THE HELP BOTH OF HIM WHO IS TO GIVE AND OF HIM WHO IS TO RECEIVE THEM . . . 1

SPIRITUAL EXERCISES FOR OVERCOMING ONESELF AND REGULATING ONE'S LIFE WITHOUT BEING DETERMINED BY ANY AFFECTION WHICH IS DISORDERED 12

THE BEGINNING AND FOUNDATION 13

THE PARTICULAR AND DAILY EXAMINATION CONTAINS IN ITSELF THREE TIMES AND AN EXAMINATION OF SELF TWICE 14

A GENERAL EXAMINATION OF CONSCIENCE FOR CLEANSING ONESELF AND FOR CONFESSING ONESELF BETTER 17

GENERAL CONFESSION WITH COMMUNION . . . 22

FIRST WEEK

THE FIRST EXERCISE IS A MEDITATION WITH THE THREE POWERS UPON THE FIRST, SECOND, AND THIRD SIN. IT CONTAINS IN ITSELF, AFTER ONE PREPARATORY PRAYER AND TWO PRELUDES, THREE PRINCIPLE POINTS AND A COLLOQUY . . 25

THE SECOND EXERCISE IS MEDITATION ON ONE'S SINS, AND CONTAINS IN ITSELF AFTER THE PREPARATORY PRAYER AND TWO PRELUDES, FIVE POINTS AND A COLLOQUY 29

THE THIRD EXERCISE IS A REPETITION OF THE FIRST AND SECOND EXERCISES, MAKING THREE COLLOQUIES 32

PAGE

The Fourth Exercise Is a Summary of This Same Third One 33

The Fifth Exercise Is a Meditation on Hell; It Contains in Itself, After the Preparatory Prayer and Two Preludes, Five Points and One Colloquy 34

Additions for Making the Exercises Better and for Finding Better That Which One Desires 36

THE KINGDOM OF CHRIST

The Call of the Temporal King Helps to Contemplate the Life of the King Eternal . . 45

SECOND WEEK

The First Day and First Contemplation is of the Incarnation; and It Contains in Itself the Preparatory Prayer, Three Preludes, and Three Points and One Colloquy . . . 51

The Second Contemplation is of the Nativity . 54

The Third Contemplation will be a Repetition of the First and Second Exercise 56

The Fourth Contemplation Shall be a Repetition of the First and Second, in the Same Way That Was Done in the Repetition Mentioned Above . . . . . .

The Fifth Contemplation Will be to Take the Five Senses Over the First and Second Contemplations 57

Prelude to Consideration of States 62

The Two Standards 63

The Three Pairs 67

The Three Kings of Humility 73

Prelude in Order to Make an Election . . . 75

PAGE

For Taking Notice of the Things About Which an Election Ought to be Made; and it Contains in Itself Four Points and One Note . 76

Three Times for Making a Sound and Good Election in Each One of Them 78

The First Method for Making a Sound and Good Election Contains in Itself Six Points 79

The Second Method for Making a Sound and Good Election Contains in Itself Four Rules and One Note 81

To Amend and Reform One's Own Life and State 83

THIRD WEEK

The First Contemplation at Midnight is, Now Christ Our Lord Went From Bethany to Jerusalem, to the Last Supper Inclusively, and Contains in Itself the Preparatory Prayer, Three Preludes, Six Points and One Colloquy [See the *Mysteries*] 87

Second Day. The Second Contemplation in the Morning Will be From the Supper to the Garden Inclusive 90

Rules for Regulating Oneself Concerning Food in the Future 96

FOURTH WEEK

The First Contemplation. How Christ Our Lord Appeared to Our Lady [See the *Mysteries*] . 101

Contemplation for Obtaining Love 105

Three Methods of Praying, and First on the Commandments 108

The Mysteries of the Life of Christ Our Lord . 115

Rules for the Discernment of Spirits 143

In the Ministry Distributing Alms, the Following Rules Should be Kept 153

PAGE

To Feel and Understand Scruples and Persuasions of Our Enemy, the Following Notes are Helpful 156

For the True Feeling Which in the Church Militant We Ought to have, Let the Following Rules be Kept 159

THE SPIRITUAL EXERCISES OF ST. IGNATIUS LOYOLA

ANNOTATIONS FOR OBTAINING SOME UNDERSTANDING OF THE SPIRITUAL EXERCISES WHICH FOLLOW, FOR THE HELP BOTH OF HIM WHO IS TO GIVE AND OF HIM WHO IS TO RECEIVE THEM

ANNOTATION 1. The first annotation is that, by this title "spiritual exercises" is to be understood every method of examining the conscience, of meditating, of contemplating, of vocal and mental prayer, and of other spiritual operations such as will be spoken of hereafter. For as taking a walk, journeying, and running are bodily exercises, in the same manner all methods of preparing and disposing the soul to rid itself of all disordered affections, and after having got rid of them, to seek and find the divine will in the disposition of one's life for the salvation of the soul, are called spiritual exercises.

ANNOTATION 2. The second is that the person who gives to another the method and order for

meditating or contemplating, should narrate faithfully the history for such a contemplation or meditation, going through the points with merely a brief or summary declaration. For the person who contemplates, taking the true foundation of the history, and going through it and reasoning for himself, if he discovers anything that explains or brings it home to him a little better, either by his own reasoning or in so far as his intellect is enlightened by the divine power, will find more relish and spiritual fruit therein, than if he who is giving the exercises had amply explained and drawn out the meaning of the history. For it is not the abundance of knowledge that fills and satisfies the soul, but to feel and relish things interiorly.

Annotation 3. The third: as in all the following spiritual exercises we use acts of the understanding when we reason, and of the will for affective acts, let us take notice that in the acts of the will, when we speak vocally or mentally with God our Lord or with His saints, greater reverence is required on our part than when we are using the reason for understanding.

Annotation 4. The fourth: although four weeks are assigned for the following exercises, to correspond with the four parts into which the exercises are divided: that is to say, the first is the consideration and contemplation of sins: the second is the life of Christ our Lord until Palm Sunday inclusively: the third, the Passion of Christ

our Lord: the fourth, the Resurrection and Ascension, setting forth three methods of prayer: yet this does not imply that each week must necessarily consist of seven or eight days. For since it happens that in the first week some are slower in attaining what they seek, that is to say, contrition, sorrow, tears for their sins, and likewise since some may be more earnest than others, and more stirred or tempted by different spirits, it is sometimes requisite to contract the week, and at other times to lengthen it, and so of all the following weeks, the fruit being sought according to the subject under consideration. Nevertheless, the exercises should be completed in thirty days, or a little more or less.

ANNOTATION 5. The fifth: he who receives the exercises will benefit much by entering upon them with great courage and generosity towards his Creator and Lord, offering to Him all his will and freedom, in order that His Divine Majesty may make use alike of his person and of all that he has, according to His most holy Will.

ANNOTATION 6. The sixth: when he who gives the exercises perceives that the exercitant experiences no spiritual motions in his soul, such as consolations or desolations, and is not moved by different spirits, he should question him narrowly about the exercises, whether he makes them at the times fixed, and in what manner, and also about the additions, whether he diligently practises them,

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questioning him particularly on each of these matters. I refer to consolation and desolation (pp. 144–5); to the additions (pp. 36–41).

Annotation 7. The seventh: if he who is giving the exercises sees that he who receives them is in desolation and tempted, let him not be hard or severe to him, but gentle and kind, encouraging and strengthening him for the future, and revealing to him the wiles of the enemy of human nature, and making him prepare and dispose himself for the consolation to come.

Annotation 8. The eighth: he who gives the exercises, according as he sees it is necessary for him who receives them, on account of the desolations and snares of the enemy, and likewise because of the consolations experienced, may speak to him of the rules of the first and second week for the discernment of the different spirits (pp. 94 and 99).

Annotation 9. The ninth: it should be noticed, that when the exercitant is engaged in the exercises of the first week, if he be a person inexperienced in spiritual matters, and if he be grossly and openly tempted, as by alleging difficulties to his advance in the service of God our Lord, such as labours, shame, and fear of losing worldly honour, *etc.;* let not him who gives the exercises speak to him of the rules about the different spirits belonging to the second week, for they will injure him as much as the rules of spirits

for the first week will benefit him, the matter contained being too subtle and too sublime for him to be able to understand.

Annotation 10. The tenth: when he who is giving the exercises perceives that he who is receiving them is assailed and tempted under an appearance of good, then is the proper time to speak to him of the rules of the second week already mentioned, for the enemy of human nature usually tempts more under the semblance of good when a person is exercising himself in the illuminative life, which corresponds to the exercises of the second week; but not so much in the purgative life, which corresponds to the exercises of the first week.

Annotation 11. The eleventh: it will be an advantage to one who is making the exercises of the first week, that he should know nothing whatever of what he is to do in the second week, but that he should work during the first week to attain what he seeks, as though he had no hope of finding anything good in the second.

Annotation 12. The twelfth: he who gives the exercises must warn him much who receives them, that inasmuch as he is to continue one hour in each of the five exercises or contemplations which will be made each day, accordingly he should always contrive that his mind rest content in the thought that it has spent one whole hour in the exercise, and even a longer time rather than a

shorter. For the enemy is wont to make no small effort to have the hour of such contemplation, meditation, or prayer shortened.

Annotation 13. The thirteenth: it is likewise to be observed that, as in time of consolation it is easy and not burdensome to spend the whole hour in contemplation, so in time of desolation it is very difficult to complete it. Therefore the exercitant, in order to struggle against the desolation and overcome the temptations, ought always to remain at prayer rather more than the complete hour, so as to accustom himself not only to resist the enemy, but even to overthrow him.

Annotation 14. The fourteenth: if he who gives them sees that he who receives them is proceeding with consolation and much fervour, he should caution him not to make any unconsidered or hasty promise or vow. And the more he knows him to be of a changeable disposition, the more should he caution and admonish him. For although one person may justly move another to enter religion, wherein it is understood that vows are taken of obedience, poverty and chastity; and although a good work which is performed under vow is more meritorious than one which is performed without such a vow; nevertheless great attention should be paid to the person's special condition and character, and to the help or hindrance he may find in fulfilling what he would wish to promise.

Annotation 15. The fifteenth: he who gives the exercises should not move him who receives them more to poverty and the promise thereof, than to their contraries, or more to one state or manner of life than to another. For although, outside the exercises, we may lawfully and meritoriously move all persons who are probably suited for it to choose continence, virginity, the religious state, and every kind of evangelical perfection; yet during such spiritual exercises it is more fitting and far better, in the seeking of the divine will, that the Creator and Lord Himself communicate Himself to His devout soul, winning it to love and praise Him, and disposing it for that way of life wherein it will better be able to serve Him in the future. Accordingly let not him who gives them lean or incline himself to the one side or the other, but remain in the middle like a balance, and leave the Creator to act directly with the creature, and the creature with his Creator and Lord.

Annotation 16. The sixteenth: for this purpose, that is to say, in order that the Creator and Lord may work more certainly in His creature, if perchance such a soul has an inordinate affection or inclination to anything, it is very expedient that it should exert itself with all its might to arrive at the contrary of that to which it is wrongly affected. For instance, if it has an inclination to seek or hold an office or benefice, not for

the honour and glory of God our Lord, or for the spiritual salvation of souls, but for its own private advantage and temporal interests, it must incline itself to the contrary, being instant in prayers and other spiritual exercises, and begging God our Lord for the contrary, protesting, that is, that it does not desire such an office or benefice or anything else, unless His Divine Majesty, regulating its desires, have changed its first affection; so that the cause of its wishing or holding one thing or another may be solely the service, honour and glory of His Divine Majesty.

Annotation 17. The seventeenth: it is very helpful that he who gives the exercises, without wishing to enquire or to know the private thoughts or sins of him who receives them, should be given a faithful account of the various movements and thoughts to which the different spirits draw him, so that according to his greater or lesser progress he may give some spiritual exercises suitable and answering to the need of such a soul thus moved.

Annotation 18. The eighteenth: spiritual exercises should be adapted to the disposition of the persons who wish to make them, that is to say, to their age, education or intelligence, lest to one who is illiterate or of weak constitution be given things which he cannot easily bear and profit by. In the same way, according as each desires to dispose himself, that should be given him whereby he will

be the better able to help himself and profit. Accordingly, to him who wishes to help himself in order to be instructed and to arrive at a certain degree of contentment of soul, may be given the particular examination (pp. 14–16), and afterwards the general examination (pp. 16–21), and at the same time for half an hour in the morning the method of prayer on the commandments, mortal sins, *etc.* (pp. 108–111). He should be recommended as well the confession of his sins once a week, and if he can, to receive the Sacrament once a fortnight, or better, if he be moved thereto, every week. This course is better suited for persons of little capacity or education; they should have explained to them the several commandments, and so of the mortal sins, the commandments of the Church, the five senses and the works of mercy. In the same way, if he who is giving the exercises sees that he who is receiving them is a poor subject or of little natural capacity, so that not much fruit can be hoped for from him, it is better to give him some of the easy exercises until he has confessed his sins, and then to give him some examinations of conscience and a plan for confessing more often than was his custom, so as to preserve himself in what he has gained. One should not proceed further to matters of election or to any other exercises that are outside the first week, especially when greater profit may be obtained in others, and there is not time for all.

Annotation 19. The nineteenth: when a man is involved in public affairs or suitable business, whether he be a man of letters or of talent, if he give an hour and a half to the exercises, he should have set before him why man was created, and in the same way for the space of half an hour the particular examination can be given him, and afterwards the general examination, and a method of confessing and of receiving the Sacrament. For three days for the space of an hour every morning let him make the meditation on the first, second and third sin (pp. 25–28); then for another three days, at the same hour, the meditation on the review of sins (pp. 29–31); then for another three days at the same hour let him take the punishments which correspond to the sins (pp. 34–35). Let him be given during all three meditations the ten additions (pp. 36–41). In regard of the mysteries of Christ, let that order be observed which is set forth below in those same exercises.

Annotation 20. The twentieth: when a man is more free and wishes to profit to the utmost, all the spiritual exercises in their proper order are to be given him in the same order in which they proceed. Wherein, as a rule, he will benefit in proportion as he withdraws himself from all his friends and acquaintances, and from all worldly care; as for example, if he leaves the house in which he was staying and takes another house or room in order to dwell therein in all pos-

sible secrecy, so that it may be in his power to attend Mass and Vespers daily without fear of being hindered by his acquaintances.

From such withdrawal there follow, among many others, three principal advantages: the first is, that by withdrawing from many friends and acquaintances and likewise from many affairs not well ordered, in order to serve and praise God our Lord, a man merits not a little in the sight of His Divine Majesty: the second, that being thus withdrawn, and not having the understanding divided between many objects, but placing all his care on one thing alone, that is to say, on the service of his Creator, and the profit of his own soul, he uses his natural powers more freely in seeking with diligence what he so much desires: the third is that the more our soul finds itself alone and secluded, the more it renders itself fit to approach and draw near to its Creator and Lord: and the more it thus draws near, the more does it prepare itself to receive graces and gifts from His divine and supreme bounty.

SPIRITUAL EXERCISES FOR OVERCOMING ONESELF AND REGULATING ONE'S LIFE WITHOUT BEING DETERMINED BY ANY AFFECTION WHICH IS DISORDERED

In order that both he who gives the spiritual exercises as well as he who receives them may be the more helped and benefited, it must be presupposed that every good Christian ought to be more ready to justify his neighbour's statement than to condemn it. And if he cannot justify it, let him ask how he understands it, and if he understands it in a wrong sense, correct him with love. And if that does not suffice, let him still seek all suitable means that the statement may receive a good sense and be justified.

THE BEGINNING AND FOUNDATION

MAN is created to praise, reverence and serve God our Lord, and by this means to save his soul; and the other things on the face of the earth are created for man, and to help him in the pursuit of the end for which he is created. Whence it follows that man ought to use them in so far as they help him to his end, and to rid himself of them in so far as they hinder him from attaining it. For which purpose it is necessary to make ourselves indifferent to all created things, in all that is allowed to the freedom of our free choice and is not forbidden it; in such sort that we do not desire on our part health rather than sickness, riches rather than poverty, honour rather than dishonour, a long life rather than a short one, and so of all the rest, only desiring and choosing that which better leads us to the end for which we are created.

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THE PARTICULAR AND DAILY EXAMINATION CONTAINS IN ITSELF THREE TIMES AND AN EXAMINATION OF SELF TWICE

The first time is immediately upon rising in the morning, when the man ought to resolve to guard himself with diligence from that particular sin or defect which he wishes to correct and amend.

The second time is after dinner, when he should ask God our Lord for what he wants, that is to say, for grace to remember how many times he has fallen into that particular sin or defect, and to correct himself in future. Thereupon let him make the first examination, exacting an account from his soul in regard of the particular matter in question, whereof he desires to correct and amend himself. Let him run through the time hour by hour, or period by period, beginning from the hour at which he rose until the hour and moment of the present examination: and let him mark on the first line of the figure a point for every time that he has fallen into that particular sin or defect, and afterwards resolve anew to cor-

rect himself up till the second examination which he is to make.

The third time is after supper, when the second examination will be made in the same way from hour to hour, beginning from the first examination up till the second present examination, and let him mark on the second line of the same figure a point for every time that he has fallen into that particular sin or defect.

FOUR ADDITIONS FOLLOW FOR REMOVING MORE QUICKLY THAT SIN OR PARTICULAR DEFECT

First Addition. The first addition is, that every time that the man falls into that sin or particular defect, he place his hand on his breast, grieving for having fallen; the which can be done even before many people, without their noticing what he does.

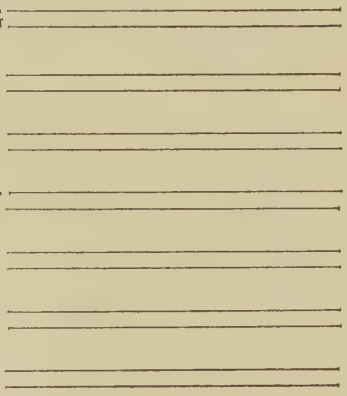
Second Addition. The second: as the first line of the figure signifies the first examination and the second line the second examination, let him see at night whether there be an improvement from the first line to the second, that is to say, from the first examination to the second.

Third Addition. The third: to compare the second day with the first, that is to say, the two examinations of the present day with the other two examinations of the past day, and to see

whether from one day to another he has amended himself.

Fourth Addition. The fourth addition: to compare one week with another and to see whether he has amended himself during the present week as compared with the former week that has passed.

Note. It must be noticed that the first G, the large one, which follows, signifies Sunday; the second, a smaller one, Monday; the third, Tuesday, and so of the rest.



A GENERAL EXAMINATION OF CONSCIENCE FOR CLEANSING ONESELF AND FOR CONFESSING ONESELF BETTER

I PRESUPPOSE that there are three thoughts in me: that is to say, one my own, which springs from my liberty and my willing: and two others which come from without, the one which comes from the good, and the other from the evil spirit.

OF THOUGHT

1. There are two ways of meriting by the bad thought which comes from without. For example: a thought comes of committing a mortal sin, which thought I resist promptly, and it remains overcome.

2. The second way of meriting is when that same bad thought comes to me and I resist it, and it returns to me again and again, and I always resist it, until the thought is overcome; and this second way is of greater merit than the first.

A venial sin is committed, when the same thought of sinning mortally comes, and the man listens to it, making some short delay, or receiving some sensual pleasure; or where there is some negligence in driving away such a thought.

1. There are two ways of sinning mortally: the first is when the man gives consent to the bad

thought, with intent to act afterwards according as he has consented, or to carry it into action if he could.

2. The second way of sinning mortally is when one carries that sin into action, and it is greater for three reasons: the first, on account of the longer time: the second, on account of the greater concentration: the third, on account of the greater harm to both persons.

OF SPEECH

Not to swear either by Creator or by creature, unless it be with truth, necessity, and reverence. I understand by necessity, not when one affirms by an oath any truth whatsoever, but when it is of some moment for the profit of the soul or of the body or of temporal goods. I understand by reverence when, in the naming of one's Creator and Lord, one considers and renders the honour and reverence due.

It is to be noticed that, although in a vain oath we sin more when swearing by the Creator than by the creature, it is more difficult to swear fittingly with truth, necessity, and reverence by the creature than by the Creator, for the following reasons:

First Reason. The first: when we resolve to swear by some creature, that resolve to name the creature does not render us so attentive or care-

ful to speak the truth, or to affirm it under necessity, as the resolve to name the Lord and Creator of all things.

Second Reason. The second is, that in the swearing by the creature it is not so easy to pay reverence and respect to the Creator as when swearing by and naming the same Creator and Lord; for the resolve to name God our Lord brings with it more respect and reverence than the resolve to name the thing created. Therefore it is more permitted to the perfect to swear by the creature than to the imperfect: because the perfect, by the assiduous contemplation and illumination of the understanding, consider, meditate, and contemplate more that God our Lord is in every creature by His own essence, presence, and power: and thus, in swearing by the creature, they are more apt and disposed to pay respect and reverence to their Creator and Lord than are the imperfect.

Third Reason. The third is, that in constantly swearing by the creature, idolatry is more to be feared in the imperfect than in the perfect.

Not to speak an idle word, by which I understand when it benefits neither myself nor another, nor is ordered to such an intention. So that to speak of whatever benefits or is intended to benefit one's own or another's soul or body or temporal goods, never is idle; nor to talk somewhat of matters which are outside of one's state, as if

a religious talks of wars or trade. But in all that is said, there is merit in ordering it well, and sin in ill directing it or in talking uselessly.

Not to say anything which defames or censures: for if I reveal a mortal sin that is not public, I sin mortally: if a venial sin, venially: and if a defect, I show my own defect.

The intention being sound, in two ways one may speak of the sin or fault of another:

First Way. The first, when the sin is public, as that of a public prostitute, and of a sentence given in judgment, or of a public error which is infecting the souls with whom one is conversing.

Second Way. The second, when the hidden sin is revealed to some person in order that he may help the one who is in sin to arise; on condition however of forming some conjecture or seeing probable reasons that he will be able to help him.

OF DEED

Taking as object the ten commandments and the precepts of the Church and ordinances of superiors, every deed that is committed against any of these three classes, according to its greater or lesser quality, is greater or lesser sin. I understand 'ordinances of superiors' as, for instance, *bullae cruciatae,* and other indulgences, such as those granted for peace, on condition of confess-

ing and receiving the Most Holy Sacrament. For one then commits no slight sin, should one cause others to act, or act oneself against such pious exhortations and ordinances of our superiors.

A METHOD OF MAKING THE GENERAL EXAMINATION, AND IT CONTAINS IN ITSELF FIVE POINTS

First Point. The first point is to give thanks to God our Lord for the benefits received.

Second Point. The second: to ask grace to know the sins and to cast them out.

Third Point. The third: to demand an account from the soul from the hour one rose up till the present examination, hour by hour or period by period, and first of thought, and then of word, and then of deed, in the same order as was said in the particular examination.

Fourth Point. The fourth: to ask pardon of God our Lord for the faults.

Fifth Point. The fifth: to purpose amendment with His grace. Our Father.

GENERAL CONFESSION WITH COMMUNION

In the general confession, for one who voluntarily wishes to make it, will be found three advantages among many others at this point of the exercises.

First. The first: although he who confesses once a year may not be obliged to make a general confession, nevertheless by making it there is greater profit and merit on account of the greater actual sorrow for all the sins and malice of his whole life.

Second. The second: as during such spiritual exercises the sins and their malice are known more interiorly than at the time when the man was not thus giving himself to interior matters, by gaining now more knowledge of and sorrow for them, there will be more profit and merit than there was before.

Third. The third is, in consequence of being better confessed and disposed, he finds himself more fit and more prepared to receive the Most Holy Sacrament, which reception not only helps one to avoid falling into sin, but even to maintain oneself in increase in grace. This general confession will be better made immediately after the exercises of the first week.

[FIRST WEEK]

THE FIRST EXERCISE IS A MEDITATION WITH THE THREE POWERS UPON THE FIRST, SECOND, AND THIRD SIN. IT CONTAINS IN ITSELF, AFTER ONE PREPARATORY PRAYER AND TWO PRELUDES, THREE PRINCIPAL POINTS AND A COLLOQUY

PRAYER. The preparatory prayer is to ask grace of God our Lord that all my intentions, actions and operations may be ordered purely to the service and praise of His Divine Majesty.

FIRST PRELUDE. The first prelude is a composition, seeing the place. Here it is to be noticed that in a contemplation, or visible meditation, such as contemplating Christ our Lord, who is visible, the composition will be to see with the sight of the imagination the corporeal place where is found the object that I wish to contemplate. I say the corporeal place, such as a temple or mountain where is found Jesus Christ or Our Lady, according to what I wish to contemplate. In the invisible, such as is here of the sins, the composition will be to see with the imaginative sight, and to consider my soul to be imprisoned in this corruptible

body, and the whole substance to be in this valley, as though exiled among brute animals. I say the whole substance, soul and body.

Second Prelude. The second is to ask of God our Lord what I want and desire. The petition must be according to the subject-matter: that is to say, if the contemplation is of the resurrection, to ask for joy with Christ rejoicing: if it is of the Passion, to ask for pain, tears, and torment with Christ tormented. Here it will be to ask for shame and confusion at myself, seeing how many have been marred through a single mortal sin, and how often I have deserved to be condemned for ever for my so many sins.

Note. Before all contemplations or meditations, there should always be made the preparatory prayer without any change, and the two preludes already mentioned, changing them sometimes according to the subject-matter.

First Point. The first point will be to take the memory over the first sin, which was that of the angels, and then the understanding over the same, reasoning, and then the will, wishing to remember and understand all this in order to shame and confound myself the more, bringing into comparison with a single sin of the angels my so many sins: and whereas they, for one sin, went to hell, how many times I have deserved it for so many. I say, to call to mind the sin of the angels, how they were created in grace, and not being willing

to assist themselves with their liberty to pay reverence and obedience to their Creator and Lord, coming to pride, were changed from grace to malice, and cast down from heaven to hell: and thereupon in this way to discourse more in detail with the understanding, and thereupon to move the affections more by the will.

Second Point. The second: to do the same again, that is to say, to take the three powers over the sin of Adam and Eve, bringing to the memory how for that sin they did penance for so long a time, and how much corruption came into the human race, so many peoples going to hell. I say, to call to mind the second sin, that of our parents: how, after Adam had been created in the plain of Damascus and placed in the terrestrial paradise, and after Eve had been created from his rib, being forbidden to eat of the tree of knowledge, they ate and thereby sinned, and afterwards, clothed in tunics of skins and cast out from Paradise, lived without the original justice, which they had lost, all their life in many labours and much penance. And thereupon to discourse with the understanding more in detail, using the will as has been said.

Third Point. The third: in the same manner, to do as much again upon the third sin, the particular sin of each person who for one mortal sin has gone to hell, and many others without number have done so for less sins than I have com-

mitted. I say, to do as much again upon the third, the particular sin, calling to mind the gravity and malice of the sin against his Creator and Lord: and to discourse with the understanding, considering how, for sinning and acting against the Infinite Goodness, he has justly been condemned for ever: and to conclude with the will as has been said.

Colloquy. Imagining Christ our Lord present and placed upon the cross, to make a colloquy, considering how from Creator He came to make Himself man, and from eternal life came to temporal death, and thus to die for my sins. In like manner, looking at myself, to consider what I have done for Christ: what I am doing for Christ: what I ought to do for Christ. And then, seeing Him such as He is, and thus hanging on the cross, to discourse of what may offer itself.

The colloquy is made, properly speaking, just as one friend talks to another, or a servant to his master, now asking for some favour, now blaming himself for some ill deed, now disclosing his affairs and seeking counsel in them. And a *Pater noster* is said.

THE SECOND EXERCISE IS MEDITATION ON ONE'S SINS, AND CONTAINS IN ITSELF AFTER THE PREPARATORY PRAYER AND TWO PRELUDES, FIVE POINTS AND A COLLOQUY

PRAYER. Let the preparatory prayer be the same.

THE FIRST PRELUDE. The first prelude will be the same composition.

THE SECOND PRELUDE. The second is to ask what I want: here it will be to beg for ever-growing and intense sorrow and tears for my sins.

FIRST POINT. The first point is the review of one's sins, that is to say, to call to mind all the sins of one's life, looking at it year by year or period by period; for which three things are useful. The first, to observe the place and house in which I have dwelt: the second, the intercourse I have held with others: the third, the calling in which I have lived.

SECOND POINT. The second: to weigh the sins, considering the foulness and malice which every mortal sin committed contains in itself, even if it were not forbidden.

THIRD POINT. The third: to consider who I am, belittling myself by examples: first, what I am in comparison with all mankind: secondly, what are men in comparison with all the angels and saints of Paradise: thirdly, to consider what is all that is created in comparison with God: I alone, then, what can I be? Fourthly, to look at all my corruption and bodily filth: fifthly, to look upon myself as a wound and ulcer whence have come forth so many sins and so many iniquities, and poison so utterly foul.

FOURTH POINT. The fourth: to consider who God is against whom I have sinned, according to His attributes, comparing them with their contraries in myself: His wisdom with my ignorance: His omnipotence with my weakness: His justice with my iniquity: His goodness with my malice.

FIFTH POINT. The fifth: an exclamation of wonder with ever-growing emotion, passing in review all creatures, how they have left me in life and preserved me in it: the angels, though they are the sword of the divine justice, how they have borne with me and protected and prayed for me: the saints, how they have been interceding and praying for me: and the heavens, sun, moon, stars and elements, fruits, birds, fish, and animals: and the earth, how it has not opened itself to swallow me up, creating new hells that I might suffer for ever in them.

Colloquy. To end with a colloquy of mercy, reflecting and giving thanks to God our Lord because He has given me life until now, proposing amendment by His grace in future. *Pater noster.*

THE THIRD EXERCISE IS A REPETITION OF THE FIRST AND SECOND EXERCISES, MAKING THREE COLLOQUIES

After the preparatory prayer and two preludes, it will be to repeat the first and second exercise, noting and making a pause on the points wherein I have felt greater consolation or desolation, or greater spiritual feeling; after which I will make three colloquies in the manner which follows.

First Colloquy. The first colloquy with Our Lady, that she obtain for me grace from her Son and Lord for three things: the first, that I may feel an interior understanding of my sins, and hatred for them: the second, that I may feel the disorder of my actions, so that I may hate it, and amend myself and order myself aright: the third, to ask for understanding of the world, so that I may hate it, and put away from me worldly and vain things. And with this, an *Ave Maria.*

Second Colloquy. The second, in like manner with the Son, that He may obtain this for me from the Father. And with this, the *Anima Christi.*

Third Colloquy. The third, in like manner

with the Father, that the same eternal Lord may grant it me. And with this, a *Pater noster*.

THE FOURTH EXERCISE IS A SUMMARY OF THIS SAME THIRD ONE

I HAVE said, 'a summary,' so that the understanding, without wandering, assiduously go through the remembrance of the matters contemplated in the past exercises, and make the same three colloquies.

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THE FIFTH EXERCISE IS A MEDITATION ON HELL; IT CONTAINS IN ITSELF, AFTER THE PREPARATORY PRAYER AND TWO PRELUDES, FIVE POINTS AND ONE COLLOQUY

PRAYER. Let the preparatory prayer be the usual one.

FIRST PRELUDE. The first prelude, a composition, which is here to see with the sight of the imagination the length, breadth, and depth of hell.

SECOND PRELUDE. The second, to ask for what I want: it will be here, to beg for an interior sense of the pain which the damned suffer, so that if I forget the love of the eternal Lord on account of my faults, at the least the fear of the pains may help me not to come into sin.

FIRST POINT. The first point will be to see with the sight of the imagination the great fires, and the souls as in fiery bodies.

SECOND POINT. The second: to hear with the ears cries, howls, shouts, blasphemies, against Christ our Lord and against all His Saints.

THIRD POINT. The third: to smell with the

sense of smell smoke, brimstone, sewage, and things putrid.

Fourth Point. The fourth: to taste with the taste things bitter, such as tears, sadness, and the worm of conscience.

Fifth Point. The fifth: to touch with the sense of touch, that is to say, how the flames touch and burn the souls.

Colloquy. Making a colloquy with Christ our Lord, to bring to the memory the souls which are in hell: some because they did not believe in the Advent: others, believing, did not act according to His commandments: forming three divisions:

First Division. The first, before the Advent.

Second Division. The second, during His life.

Third Division. The third, after His life in this world. And with this, to give Him thanks because He has not let me fall into any of these, ending my life. Likewise how until now He has always had for me such pity and mercy. In conclusion, a *Pater noster*.

Note. The first Exercise shall be made at midnight; the second, immediately on rising in the morning; the third, before or after Mass, but in any case before dinner; the fourth, at the hour of Vespers; the fifth, one hour before supper. This repetition of hours, more or less, I always presume in all the four weeks, according as the age, disposition and temperament enable the exercitant to make the five exercises or fewer.

ADDITIONS FOR MAKING THE EXERCISES BETTER AND FOR FINDING BETTER THAT WHICH ONE DESIRES

First Addition. The first addition is, after lying down, when I wish to sleep, for the time of an *Ave Maria* to think of the hour when I must rise, and for what purpose, recapitulating the exercise that I have to make.

Second Addition. The second: when I shall wake, not giving place to one thought or another, to advert at once to what I am going to contemplate in the first exercise at midnight, bringing myself to confusion at my many sins, proposing examples, as if a knight should find himself before his king and all his court, ashamed and confounded at having offended greatly him from whom he had previously received many gifts and many favours. Likewise, in the second exercise, reckoning myself a great sinner and fettered, that is to say, that I am going bound as though in fetters to appear before the supreme, eternal Judge; taking as example how the imprisoned and fettered, now worthy of death, appear before their temporal judge, and with these thoughts to dress

myself, or with others according to the subject-matter.

THIRD ADDITION. The third: one step or two before the place where I have to contemplate or meditate, I will stand for the space of one *Pater noster,* my mind raised up, considering how God our Lord watches me, *etc.:* and to make an act of reverence or humiliation.

FOURTH ADDITION. The fourth: to enter into the contemplation, sometimes kneeling, sometimes prostrate on the ground, sometimes lying with upturned face, sometimes sitting, sometimes standing, proceeding always to seek that which I want. In two matters we will be careful: the first is, that if I find that which I want kneeling, I will go on further, and if prostrate, so likewise, *etc.* The second: in the point in which I shall obtain that which I want, there I will rest without having anxiety about passing further until I have satisfied myself.

FIFTH ADDITION. The fifth: after the exercise is finished, for the space of a quarter of an hour, whether sitting or walking, I will observe how it went with me in the contemplation or meditation: and if badly, I will observe the cause from which it proceeded, and having observed it, I will repent so as to amend myself in future: and if well, giving thanks to God our Lord: and I will act at other times in the same manner.

SIXTH ADDITION. The sixth: not to wish to

think of pleasing or joyful matters, as of glory, resurrection, *etc.*, because any consideration of joy and gladness hinders us from feeling pain, sorrow, and tears for our sins; but to keep before me that I wish to sorrow and to feel pain, bringing rather to memory death, the judgment.

Seventh Addition. The seventh: to deprive myself of all light for the same effect, closing shutters and doors during the time that I shall be in the room, unless it be in order to pray, to read and to eat.

Eighth Addition. The eighth: not to laugh, nor to say what moves to laughter.

Ninth Addition. The ninth: to refrain the sight except when greeting or taking leave of the person with whom I may have talked.

Tenth Addition. The tenth addition is penance, the which is divided into interior and exterior. Interior is to grieve for one's sins with a firm purpose of not committing those nor any others. The exterior, or fruit of the first, is chastisement for the sins committed, and is chiefly performed in three manners.

First Manner. The first regards eating: that is to say, when we renounce the superfluous, it is not penance, but temperance: penance is when we give up what is fitting, and the more and more we do this, the greater and better the penance, provided only the subject be not injured or notable infirmity result.

Second Manner. The second regards the manner of sleeping. And in like manner, it is not penance to renounce what is superfluous of things delicate or soft, but it is penance when in the measure of sleep one renounces what is fitting, and the more and more we do this, the better, provided only the subject be not injured or notable infirmity result. Neither let anyone cut down the fitting amount of sleep, unless perchance he have the vicious habit of sleeping too much, in order to come to the mean.

Third Manner. The third: to chastise the flesh, that is to say, giving it sensible pain, the which is given by wearing hair-shirts, or cords or iron chains next the flesh, scourging or wounding oneself, and by other kinds of austerities.

Note. That which seems most expedient and safe regarding penance is that the pain should be sensible in the flesh, and that it should not penetrate to the bones, so that it may cause pain and not illness. For this purpose it seems that it is more suitable to hurt oneself with thin cords which give pain externally, and not in some other manner which may cause interiorly an illness that may be notable.

Note. The first note is that the exterior penances are chiefly performed for three effects: the first for satisfaction for one's past sins: the second, for overcoming oneself, that is to say, that sensuality may obey the reason, and that all the

inferior parts may be more subject to the superior: the third, to seek and find some grace or gift which the person wants and desires, as for example if he should desire to have internal contrition for his sins, or to weep much over them, or over the pains and sorrows that Christ our Lord suffered in His Passion, or for a solution of some doubt in which the person finds himself.

Second Note. The second is to notice that the first and second addition must be practised for the exercises of midnight and at dawn, and not for those which are made at other times; and the fourth addition shall never be practised in the church before others, but in private, as in the house, *etc.*

Third Note. The third: when the exercitant has not yet found that which he desires, such as tears, consolations, *etc.*, often it helps to make a change in eating, in sleeping, and in other modes of doing penance, so that we may change, doing penance for two or three days, and for another two or three not so; for it suits some to do more penance and others less. And moreover, as we often leave off doing penance through sensual affection, and through the erroneous judgment that the human constitution cannot bear it without notable infirmity; and sometimes, on the contrary, we do it in excess, thinking that the body can bear it: and as God our Lord knows our na-

ture infinitely better: often, in these same changes, He makes each one feel what suits him.

Fourth Note. The fourth: let the particular examination be made to get rid of defects and negligences concerning the exercises and additions, and so in the second, third, and fourth week.

[THE KINGDOM OF CHRIST]

THE CALL OF THE TEMPORAL KING HELPS TO CONTEMPLATE THE LIFE OF THE KING ETERNAL

PRAYER. Let the preparatory prayer be the usual one.

FIRST PRELUDE. The first prelude is a composition, seeing the place. It will be here to see with the imaginative sight synagogues, villages and hamlets through which Christ our Lord preached.

SECOND PRELUDE. The second: to ask for the grace that I want. It will be here to beg grace from Our Lord that I may not be deaf to His call, but prompt and diligent to fulfil His most holy will.

FIRST POINT. The first point is to place before me a human king, chosen by the hand of God our Lord, to whom all the princes and all Christian men render reverence and obedience.

SECOND POINT. The second: to consider how this king speaks to all his subjects, saying: "My will is to conquer all the land of the infidels: therefore, whoever wishes to come with me must be content to eat like me, and likewise to drink and dress, *etc.;* in like manner he must work with me by day and keep vigil by night, *etc.;* so that

afterwards he may have part with me in the victory, as he has had it in the labours.

Third Point. The third: to consider what the good subjects of a king so liberal and so gracious ought to answer; and, in consequence, if anyone should not accept the request of such a king, how he would deserve to be censured by all the world and to be accounted a recreant knight.

In the Second Part. The second part of this exercise consists in applying the above-mentioned example of the temporal king to Christ our Lord, conformably to the three points mentioned.

First Point. And with regard to the first point, if we consider such a call from the temporal king to his subjects, how much more is it a matter worthy of consideration to see Christ our Lord, King Eternal, and before Him the whole world, to the which, and to each person in particular, He calls and says: "My will is to conquer all the world, and all the enemy, and thus to enter into the glory of My Father. Therefore whoever may wish to come with Me, must labour with Me, so that following Me in the toil, he may likewise follow Me in the glory."

Second Point. The second: to consider that all those who possess judgment and reason will offer their whole being for the work.

Third Point. The third: those who are more desirous to show devotion and to distinguish themselves in complete service to their Eternal

King and universal Lord, not only will offer their persons to the work, but even, acting against their own sensuality, and against their carnal and worldly love, will make offerings of greater value and greater weight, saying:

"Eternal Lord of all things, I make my oblation with your favour and aid, before Your infinite Goodness, and before Your glorious Mother, and all the Saints (men and women) of the celestial court, to the effect that I will and desire, and that it is my deliberate determination, provided only it be for Your greater service and praise, to imitate You in suffering all injuries, and all abuse, and all poverty, actual as well as spiritual, Your most holy Majesty being willing to elect and receive me to such a life and state."

First Note. This exercise shall be made twice in the day, that is to say, in the morning, on rising, and one hour before dinner or supper.

Second Note. For the second week, and so for the future, it profits much to read at times in the books of *The Imitation of Christ,* or in the Gospels, and from lives of the Saints.

[SECOND WEEK]

THE FIRST DAY AND FIRST CONTEMPLATION IS OF THE INCARNATION; AND IT CONTAINS IN ITSELF THE PREPARATORY PRAYER, THREE PRELUDES, AND THREE POINTS AND ONE COLLOQUY

PRAYER. The usual preparatory prayer.

FIRST PRELUDE. The first prelude is to bring to mind the history of the matter which I have to contemplate, which is here how the three Divine Persons looked at all the plane or circuit of the whole world, full of men, and how, seeing that they were all descending into hell, it is determined, in Their eternity, that the Second Person should make Himself man, in order to save the human race, and thus the fulness of the times being come, sending the angel Saint Gabriel to Our Lady [see the *Mysteries*].

SECOND PRELUDE. The second, a composition, seeing the place. Here it will be to see the great extent and circuit of the world, in the which are so many and such diverse peoples. And likewise, afterwards, in particular the house and rooms of Our Lady in the city of Nazareth, in the province of Galilee.

Third Prelude. The third: to ask for what I want. It will be here to ask for interior knowledge of the Lord, who for me has made Himself man, so that I may love Him the more and follow Him.

Note. It is well to notice here that this same preparatory prayer, without changing it, such as it is said at the beginning, and the same three preludes, have to be made in this week and in the others following, changing the form according to the subject-matter.

First Point. The first point is to see the persons, now these, now the others; and first those on the face of the earth, in such diversity, as in dress so in bearing, some white and others black, some at peace and others at war, some weeping and others laughing, some healthy, others ill, some being born and others dying, *etc.*

Secondly: to see and to consider the Three Divine Persons as on this royal seat or throne of the Divine Majesty, how They see the whole face and circuit of the earth, and all the nations in such blindness, and how they die and descend to hell.

Thirdly: to see Our Lady and the angel who salutes her, and to reflect so as to draw profit from such a sight.

Second Point. The second point: to hear what the persons are saying on the face of the earth; that is, how they talk one with the other, how they swear and blaspheme, *etc.;* in like man-

ner, what the Three Divine Persons are saying, that is: "Let us make redemption of the human race," *etc.;* and afterwards what the angel and Our Lady are saying, and to reflect afterwards in order to draw profit from their words.

Third Point. The third: afterwards to consider what the people on the face of the earth are doing, such as wounding, killing, going to hell, *etc.;* in like manner, what the Three Divine Persons are doing, that is to say, effecting the most holy Incarnation, *etc.;* and likewise, what the angel and Our Lady are doing, that is to say, the angel performing his office of legate, and Our Lady humbling herself and giving thanks to the Divine Majesty. And afterwards to reflect, in order to draw some profit from each of these things.

Colloquy. Finally, one must make a colloquy, considering what I ought to say to the Three Divine Persons, or to the Eternal Word Incarnate, or to His Mother and Our Lady, asking according to what one feels within one, in order the more to follow and to imitate Our Lord, thus newly incarnate, saying a *Pater noster.*

THE SECOND CONTEMPLATION IS OF THE NATIVITY

PRAYER. The usual preparatory prayer.

FIRST PRELUDE. The first prelude is the history: and it will be here how from Nazareth set forth Our Lady, pregnant since about nine months, seated, as one may piously meditate, on a she-ass, and Joseph, and a maid-servant leading an ox, to go to Bethlehem, to pay the tribute which Caesar levied in all those regions [see the *Mysteries*].

SECOND PRELUDE. The second, a composition, seeing the place. It will be here, with the imaginative sight to see the road from Nazareth to Bethlehem, considering the length, the width, and whether the road be level, or whether through valleys or over hills, likewise considering the place or cave of the Nativity, how large, how small, how low, how lofty, and how it was prepared.

THIRD PRELUDE. The third will be the same, and in the same form, as it was in the preceding contemplation.

FIRST POINT. The first point is to see the persons, that is to say, to see Our Lady, and Joseph, and the maid-servant, and the infant Jesus after

His birth, making myself a poor little creature and unworthy little slave, considering them, contemplating them, and serving them in their necessities as though I found myself present, with all deference and reverence possible; and afterwards to reflect within myself in order to draw some profit.

Second Point. The second: to consider, to notice and to contemplate what they say, and reflecting within myself, to draw some profit.

Third Point. The third: to observe and to consider what they are doing, for example, how the journey and toil are in order that the Lord may be born in extreme poverty; and in order that at the end of so many hardships, of hunger, of thirst, of heat and of cold, of injuries and affronts, He may die on the cross; and all this for me. Afterwards reflecting, to draw some spiritual profit.

Colloquy. To finish with a colloquy, as in the preceding contemplation, and with a *Pater noster*.

THE THIRD CONTEMPLATION WILL BE A REPETITION OF THE FIRST AND SECOND EXERCISE

After the preparatory prayer and the three preludes, a repetition shall be made of the first and second exercise, always noticing any more important parts, where the person may have felt some enlightenment, consolation or desolation, making in like manner a colloquy at the end and a *Pater noster.*

In this repetition, and in all the following, the same order of proceeding shall be observed which was observed in the repetitions of the first week, changing the subject-matter and keeping the form.

THE FOURTH CONTEMPLATION SHALL BE A REPETITION OF THE FIRST AND SECOND, IN THE SAME WAY THAT WAS DONE IN THE REPETITION MENTIONED ABOVE

THE FIFTH CONTEMPLATION WILL BE TO TAKE THE FIVE SENSES OVER THE FIRST AND SECOND CONTEMPLATIONS

PRAYER. After the preparatory prayer, and the three preludes, it is profitable to pass the five senses of the imagination over the first and second contemplation in the following manner:

FIRST POINT. The first point is to see the persons with the imaginative sight, meditating and contemplating in particular their circumstances, and drawing some profit from the sight.

SECOND POINT. The second: to hear with the hearing what they are saying or might say, and reflecting within oneself, to draw therefrom some profit.

THIRD POINT. The third: to smell and taste with the sense of smell and with the taste the infinite fragrance and sweetness of the Divinity, of

the soul and of its virtues, and of the whole being, according to who the person may be who is contemplated, reflecting within oneself and drawing profit therefrom.

Fourth Point. The fourth: to touch with the touch, as, for example, to embrace and kiss the places where such persons tread and sit, always endeavouring to draw profit therefrom.

Colloquy. It is to end with a colloquy, as in the first and second contemplation, and with a *Pater noster*.

First Note. First note: it must be noticed for all this week and the others following, that I must only read the mystery of the contemplation that I have to make at once, so that for the time being I do not read any mystery that I am not to take, on that day or at that hour, lest the consideration of one mystery hinder the consideration of the other.

Second Note. The second: the first exercise of the Incarnation shall be made at midnight; the second, at dawn; the third, at the hour of Mass; the fourth, at the hour of Vespers, and the fifth before the hour of supper, remaining for the space of an hour in each of the five exercises; and the same order shall be observed in all that follows.

Third Note. The third is to remark that if the exercitant is old or weak, or although strong, if from the first week he has remained in any man-

ner weak, it is better in this second week, at least sometimes, not rising at midnight, to make in the morning one contemplation, and another at the hour of Mass, and another before dinner, and a repetition upon them at the hour of Vespers, and afterwards the application of the senses before supper.

Fourth Note. The fourth: in this second week, in all the ten additions which were mentioned in the first week, the second, the sixth, the seventh, and in part the tenth are to be changed.

In the second it will be, directly on awaking, to place before me the contemplation which I have to make, desiring to know better the Word Eternal Incarnate, so as the more to serve and follow Him.

And the sixth will be to bring to memory frequently the life and mysteries of Christ our Lord, beginning from His Incarnation up to the place or mystery which I am contemplating.

And the seventh will be that the exercitant ought to take care to have as much darkness or light, to make as much use of fine weather or the reverse as he may feel can profit him and help him to find what he desires. And in the tenth addition, the exercitant should act according to the mysteries which he is contemplating, for some demand penance and others not: in such manner that all the ten additions be performed with much care.

Fifth Note. The fifth note: in all the exercises, excepting in that of midnight and in that of the morning, the equivalent of the second addition shall be performed in the manner which follows: directly I remember that it is the hour of the exercise which I have to make, before I go, I shall place before me whither I am going and before whom, briefly recapitulating the exercise which I have to make; and afterwards, performing the third addition, I shall enter into the exercise.

Second Day. The second day, to take for first and second contemplation the Presentation in the Temple and the Flight, as into exile, to Egypt [see the *Mysteries*], and upon these two contemplations shall be made two repetitions and the taking of the five senses over them in the same manner as was done the preceding day.

Note. Sometimes it profits, although the exercitant may be strong and well-disposed, to change from this second day until the fourth inclusive, so as the better to find that which he desires, taking only one contemplation at dawn, and another at the hour of Mass, and to make a repetition upon them at the hour of Vespers, and to apply the senses before supper.

Third Day. The third day, how the Child Jesus was obedient to His parents in Nazareth, and how afterwards they found Him in the Temple [see the *Mysteries*], and thereupon to make the two repetitions and to apply the five senses.

PRELUDE TO CONSIDERATION OF STATES

PRELUDE. Now, having considered the example that Christ our Lord has given us for the first state, which consists in the keeping of the commandments, He being obedient to His parents; and likewise for the second, which is of evangelical perfection, when He remained in the Temple, leaving His adopted father and His natural mother in order to devote Himself to the exclusive service of His Eternal Father; we shall begin at the same time that we are contemplating His life, to investigate and to ask in what life or estate His Divine Majesty wishes to make use of us. And thus, as some introduction to this, in the first exercise following we shall see the intention of Christ our Lord, and on the contrary, that of the enemy of human nature, and how we ought to dispose ourselves so as to attain to perfection in whatever state or life God our Lord may give us to choose.

[THE TWO STANDARDS]

THE FOURTH DAY, a meditation upon two standards, the one of Christ, chief Captain and our Lord, the other of Lucifer, mortal enemy of our human nature.

PRAYER. The usual preparatory prayer.

FIRST PRELUDE. The first prelude is the history. It will be here how Christ calls and wishes all to be under His standard, and Lucifer, on the contrary, under his.

SECOND PRELUDE. The second: A composition, seeing the place. It will be here to see a great camp in all that region of Jerusalem, where the supreme Captain-general of the good is Christ our Lord; another camp in the region of Babylon, where the leader of the enemies is Lucifer.

THIRD PRELUDE. The third, to ask for what I want: and it will be here to beg for understanding of the snares of the wicked leader, and for help to guard myself against them, and for understanding of the true life, which the supreme and true Captain shows, and for grace to imitate Him.

FIRST POINT. The first point is to imagine as though seated the leader of all the enemies in

that great camp of Babylon, as it were upon a great throne of fire and smoke, of horrible and terrifying mien.

Second Point. The second: to consider how he calls together innumerable demons, and how he scatters them, some in one city, and the others in another, and so throughout the whole world, omitting no provinces, places, states nor any persons in particular.

Third Point. The third: to consider the address which he makes to them, and how he admonishes them to cast nets and chains; so that first they must tempt by covetousness for riches, as he is wont to do in most cases, in order that they may the more easily come to vain honour of the world, and afterwards to ever-growing pride; in such sort that the first step may be riches, the second honour, the third pride, and from these three steps, he leads on to all the other vices.

Likewise, on the contrary, one must imagine the supreme and true Captain, who is Christ our Lord.

First Point. The first point is to consider how Christ our Lord places Himself in a great camp of that region of Jerusalem in a lowly place, beautiful and gracious.

Second Point. The second: to consider how the Lord of all the world elects so many persons, apostles, disciples, *etc.*, and sends them through-

out all the world, disseminating His sacred teaching among all states and conditions of persons.

Third Point. The third: to consider the address which Christ our Lord makes to all His servants and friends whom He sends on such a journey, recommending to them that they should wish to help all men by drawing them, first to extreme spiritual poverty, and if His Divine Majesty should be pleased, and should wish to elect them, no less to actual poverty; secondly, to a desire of affronts and contempts, for from these two things follows humility; in such sort that there may be three steps: the first, poverty against riches; the second, affront or contempt against worldly honour; the third, humility against pride; and from these three steps they may lead men on to all the other virtues.

Colloquy. A colloquy to Our Lady that she may obtain for me grace from her Son and Lord that I may be received under His standard; and firstly in supreme spiritual poverty, and if His Divine Majesty should be served and should wish to choose and receive me, no less in actual poverty; secondly, in undergoing affronts and injuries, the more to imitate Him in them, provided only that I may undergo them without sin of any person, or displeasure of His Divine Majesty. And with this, an *Ave Maria.*

Second Colloquy. To ask as much again from the Son, in order that He may obtain it for

me from the Father, and with this to say the *Anima Christi.*

Third Colloquy. To ask the same again from the Father, in order that He may grant it to me, and to say a *Pater noster.*

Note. This exercise shall be made at midnight, and afterwards again in the morning, and there shall be made two repetitions of this same at the hour of Mass and at the hour of Vespers, always ending with the three colloquies with Our Lady, with the Son, and with the Father.

And that of the Pairs, which follows, at the hour before supper.

[THE THREE PAIRS]

Fourth Day. On the same fourth day shall be made a meditation upon the three pairs of men, so as to embrace what is best.

Prayer. The usual preparatory prayer.

First Prelude. The first prelude is the history, the which is of three pairs of men, and each one of them has acquired ten thousand ducats, not purely or duly for love of God; and they all wish to save themselves and to find in peace God our Lord, ridding themselves of the weight and impediment which they have in this regard, in their inclination towards the sum acquired.

Second Prelude. The second: a composition, seeing the place. It will be here to see myself, how I stand before God our Lord and before all His Saints, in order to desire and know what may be more pleasing to His Divine Goodness.

Third Prelude. The third: to ask for what I want. Here it will be to beg for grace to elect that which will be more for the glory of His Divine Majesty and for the salvation of my soul.

First Pair. The first pair would wish to get rid of the affection which they have to the thing acquired, in order to find in peace God our Lord

and to know how to save themselves; and they do not take the measures for it up till the hour of death.

Second Pair. The second wish to get rid of the affection, but they wish so to get rid of it, that they remain with the thing acquired; so that God may come whither they wish; and they do not determine to relinquish it in order to go to God, although that might be the best state for them.

Third Pair. The third wish to get rid of the affection, but they wish so to get rid of it, that moreover they may have no inclination towards keeping the thing acquired or not keeping it, but they wish to wish for it or not to wish for it only according as God our Lord shall dispose their will, and according to what to such a person shall seem better for the service and praise of His Divine Majesty. And meanwhile they wish to reckon that they do leave all in affection, exerting themselves not to wish for that or for any other thing unless moved solely by the service of God our Lord, in such sort that the desire of being able the better to serve God our Lord may move them to take the thing or to leave it.

Three Colloquies. To make the same three colloquies which were made in the preceding contemplation of the Two Standards.

Note. It must be noticed that when we feel affection or repugnance to actual poverty, when

we are not indifferent to poverty or riches, it helps greatly to extinguish this inordinate affection, to ask in the colloquies (even though it be against the flesh) that the Lord may elect one to actual poverty; protesting that one wishes, prays, and supplicates for this, provided only that it be the service and praise of His Divine Goodness.

Fifth Day. The fifth day, a contemplation on the departure of Christ our Lord from Nazareth to the river Jordan, and how He was baptized [see the *Mysteries*].

First Note. This contemplation shall be made once at midnight, and again in the morning, and two repetitions upon it at the hour of Mass and Vespers, and before supper to take over it the five senses; in each one of these five exercises prefixing the usual preparatory prayer and the three preludes, according as all this has been explained in the contemplation of the Incarnation and of the Nativity, and ending with the three colloquies of the Three Pairs, or according to the note which follows after the Pairs.

Second Note. The particular examination after dinner and after supper shall be made upon the faults and negligences respecting the exercises and additions of this day; and similarly on those days which follow.

The Sixth Day. The sixth day: a contemplation how Christ our Lord went from the river Jordan to the desert inclusively, keeping in everything to the same form as on the fifth day.

Seventh Day. The seventh day: how Saint

Andrew and others followed Christ our Lord [see the *Mysteries*].

Eighth Day. The eighth day: of the sermon on the Mount, which is of the eight beatitudes [*ibid.*].

Ninth Day. The ninth: how Christ our Lord appeared to His disciples on the waves of the sea [*ibid.*].

Tenth Day. The tenth: how the Lord preached in the Temple [*ibid.*].

Eleventh Day. The eleventh: of the resurrection of Lazarus [*ibid.*].

Twelfth Day. The twelfth, of the day of Palms.

First Note. The first note is that in the contemplations of this second week, according as each one wishes to give the time, or according as he may profit, he may lengthen or shorten them. If he wish to lengthen them, he may do so by taking the mysteries of the Visitation of Our Lady to Saint Elizabeth, the shepherds, the Circumcision of the Child Jesus, and the Three Kings, and so with the others; and if to shorten, even by leaving out those which are set down; for this is to give an introduction and method for contemplating afterwards better and more fully.

Second Note. The second: the matter of the elections shall be begun from the contemplation of the departure from Nazareth to the Jordan, taken inclusively (which is the fifth day) and ac-

cording to what is to be explained in that which follows.

Third Note. The third: before entering on the elections, in order that a man may be well affected to the true doctrine of Christ our Lord, it benefits greatly to consider and to think over the three following kinds of humility, and considering them from time to time during the whole day, and likewise making the colloquies, as will be said later on.

[THE THREE KINGS OF HUMILITY]

First Humility. The first kind of humility is necessary for eternal salvation; that is to say, that I should so abase myself and so humble myself, so far as it may be possible for me, that I obey in everything the law of God our Lord in such sort that, not although they should make me master of all the created things in this world, nor to save my own temporal life, should I come to deliberate about breaking a commandment, whether divine or human, which may oblige me under mortal sin.

Second Humility. The second is more perfect humility than the first; that is to say, if I find myself at such a point that I do not wish, nor feel more affected, to have riches rather than poverty, to wish for honour rather than dishonour, to desire a long life rather than a short one, the service of God our Lord and the salvation of my soul being equal; and with this, that not for all that is created, nor because they would take my life, should I come to deliberate about committing a venial sin.

Third Humility. The third is most perfect humility, that is to say, when, including the first

and second, the praise and glory of the Divine Majesty being equal, in order to imitate and resemble more actually Christ our Lord, I wish and choose rather poverty with Christ poor, than riches; affronts with Christ full of them rather than honours; and to desire more to be counted as a good-for-nothing and a fool for Christ, who first was held as such, than as wise or prudent in this world.

Note. So for one who desires to obtain this third humility, it profits greatly to make the three colloquies of the Pairs already mentioned, asking that our Lord may wish to elect him to this third greater and better humility, so that he may the more imitate and serve Him, if it should be equal or greater service and praise of His Divine Majesty.

PRELUDE IN ORDER TO MAKE AN ELECTION

First Point. In every good election, so far as concerns our part, the eye of our intention ought to be simple, solely looking to that for which I am created, that is to say, for praise of God our Lord and salvation of my soul. And therefore, whatever thing I may elect, it ought to be in order that it may aid me for the end for which I am created, not ordering nor drawing the end to the means, but the means to the end; as it occurs that many elect first to marry, the which is a means, and secondarily to serve God our Lord in the marriage, the which serving of God is the end. In like manner there are others who first wish to have benefices, and afterwards to serve God in them. So that these do not go straight to God, but wish that God may come straight to their disordered affections, and in consequence they make of the end the means, and of the means the end. In such sort that what they ought to take first, they take last. For first we have to place as object to wish to serve God, which is the end, and secondarily to take the benefice or to marry if it is more suitable for me, which is the means for the end. Therefore nothing ought to move me to take such means, or to deprive myself of them, except solely the service and praise of God our Lord and the eternal salvation of my soul.

FOR TAKING NOTICE OF THE THINGS ABOUT WHICH AN ELECTION OUGHT TO BE MADE; AND IT CONTAINS IN ITSELF FOUR POINTS AND ONE NOTE

First Point. The first point: it is necessary that all things of which we wish to make election should be indifferent or good in themselves, and that they should militate within the Holy Mother the Hierarchical Church, and not be evil nor repugnant to her.

Second Point. Second: there are some things that fall under an immutable election, such as are priesthood, marriage, *etc.;* there are others that fall under a mutable election, such as are to take benefices or to leave them, to take temporal goods or reject them.

Third Point. Third: in the immutable election in which already, once for all, one has made election, there is nothing more to elect, for it cannot be dissolved; such as matrimony, priesthood, *etc.* Only it must be observed that if one has not made election duly and orderly, without disorderly affections, one should repent and endeavour to lead a good life in one's election, the

which election does not appear to be a divine vocation because of being a disordered and crooked election. For many err in this, making of a crooked or bad election a divine vocation; for every divine vocation is always pure and clean, without admixture of the flesh or of any other disordered affection.

Fourth Point. Fourth: if anyone has made an election duly and ordinately of things that come under a mutable election, and without inclining to the flesh or to the world, there is no reason why he should make an election anew, but he should perfect himself in that one as much as he can.

Note. It is to be observed that if such a mutable election has not been so made as to be sincere and well ordered, then, to make the election duly will profit whoever may have the desire that from it may spring fruits noteworthy and very pleasing to God our Lord.

THREE TIMES FOR MAKING A SOUND AND GOOD ELECTION IN EACH ONE OF THEM

First Time. The first time is when God our Lord so moves and attracts the will that, without doubting or being able to doubt, the said devout soul follows that which is shown, in the same way that St. Paul and St. Matthew acted in following Christ our Lord.

Second Time. The second: when one has enough light and knowledge by experience of consolations and desolations and by experience of the discernment of various spirits.

Third Time. The third time is tranquil, when considering, first, for what man is born, that is to say, to praise God our Lord and to save his soul, and desiring this, one elects as a means thereto a life or state within the limits of the Church, in order that one may be helped in service of one's Lord and salvation of one's soul.

I said a "tranquil" time, when the soul is not agitated by various spirits, and uses its natural powers freely and tranquilly.

If the election is not made in the first or second time, there follow, concerning this third time, two methods for making it.

THE FIRST METHOD FOR MAKING A SOUND AND GOOD ELECTION CONTAINS IN ITSELF SIX POINTS

First Point. The first point is to set before me the thing about which I wish to make election, such as an office or benefice to be taken or relinquished, or any other thing whatever which falls under a mutable election.

Second Point. Second: it is necessary to keep as object the end for which I am created, which is to praise God our Lord and to save my soul; and with this to find myself indifferent, without any inordinate affection, in such a manner that I am not more inclined nor affected to take the thing proposed rather than to leave it, nor more to leave it rather than to take it; but that I find myself as it were, in equilibrium on a balance, ready to follow that which I may feel to be more to the glory and praise of God our Lord and salvation of my soul.

Third Point. Third: to ask of God our Lord that He may wish to move my will and put into my soul that which I ought to do regarding the thing proposed, that which may be more to His praise and glory, considering well and loyally

with my understanding, and electing conformably to His most holy will and good pleasure.

Fourth Point. Fourth: to consider, reasoning, how many advantages or benefits result for me from the holding of the office or benefice proposed, regarding solely the praise of God our Lord and salvation of my soul. And, on the contrary, to consider in the same way the disadvantages and dangers there may be in the holding of it. Doing the same again in the second part; that is to say, to consider the advantages and benefits of not holding it, and likewise, on the contrary, the disadvantages and dangers of not holding the same.

Fifth Point. Fifth: after I have thus considered and reasoned over the thing proposed from every side, I shall observe whither the reason more inclines, and thus, according to the stronger movement of the reason, and not according to some sensual movement, a decision should be taken upon the thing proposed.

Sixth Point. Sixth: such an election or decision being made, the person who has made it should go with much diligence to prayer before God our Lord, and offer Him the said election, that His Divine Majesty may will to receive it and to confirm it, it being His greater service and praise.

THE SECOND METHOD FOR MAKING A SOUND AND GOOD ELECTION CONTAINS IN ITSELF FOUR RULES AND ONE NOTE

First Rule. The first is that that love which moves me and makes me elect such a thing, descend from above, from the love of God, in such a manner that he who elects may feel at the beginning in himself that that love, greater or lesser, which he has for the thing which he is electing, is solely on account of his Creator and Lord.

Second Rule. The second: to behold a man whom I have never seen or known, and desiring his complete perfection, to consider what I would tell him that he should do and elect for the greater glory of God our Lord and greater perfection of his soul; and doing the same myself, to keep the rule which I lay down for the other.

Third Rule. The third: to consider, as if I were at the point of death, the form and measure that I should then wish to have kept in the method of the present election, and let me make my decision in every particular so as to regulate myself by that.

Fourth Rule. The fourth: observing and considering how I shall find myself at the day of judgment, to think how then I should wish to have deliberated about the present matter, and the rule that then I should wish to have kept, to take it now, so that then I may find myself with entire pleasure and joy.

Note. The above-mentioned rules being adopted for my salvation and eternal peace, I will make my election and oblation to God our Lord, conformably to the sixth point of the first method of making election.

TO AMEND AND REFORM ONE'S OWN LIFE AND STATE

It is to be observed that, concerning those who are established in prelacy or in matrimony (whether they abound greatly in temporal possessions, or whether they do not), when they have not opportunity or a very prompt will to make election of the things which fall under a mutable election, it profits greatly, in place of making an election, to give a form and method of amending and reforming the private life and state of each one of them; that is to say, putting it to him that his creation, life and state are for the glory and praise of God our Lord and salvation of his own soul. In order to come and attain to this end, one ought to consider and ruminate much by means of the exercises and methods of electing, according to what is explained, how large a house and household he ought to have, how he should regulate and govern it, how he should teach it by word and by example. Likewise about his means, how much he ought to take for his household and house, and how much to distribute to the poor, and on other pious things: not wishing or seeking for anything else except in everything and through

everything the greater praise and glory of God our Lord. Therefore let each one think that he will profit so far in all spiritual things in proportion as he go forth from his self-love, will and interest.

[THIRD WEEK]

THE FIRST CONTEMPLATION AT MIDNIGHT IS, HOW CHRIST OUR LORD WENT FROM BETHANY TO JERUSALEM, TO THE LAST SUPPER INCLUSIVELY, AND CONTAINS IN ITSELF THE PREPARATORY PRAYER, THREE PRELUDES, SIX POINTS AND ONE COLLOQUY [SEE THE *MYSTERIES*]

PRAYER. The usual preparatory prayer.

FIRST PRELUDE. The first prelude is to take the history, which is here how Christ our Lord from Bethany sent two disciples to Jerusalem to prepare the supper, and afterwards He Himself went thither with the other disciples; and how, after having eaten the paschal lamb, and having supped, He washed their feet, and gave His most holy Body and precious Blood to His disciples, and made them an address, after Judas had gone to sell his Lord.

SECOND PRELUDE. The second: a composition, seeing the place. It will be here to consider the road from Bethany to Jerusalem, whether broad, whether narrow, whether flat, *etc.* Likewise the

place of the supper, whether large, whether small, whether of one style or another.

Third Prelude. The third, to ask for what I want. It will be here grief, affliction and confusion because for my sins the Lord goes to the Passion.

First Point. The first point is to see the persons of the supper, and reflecting within myself, to endeavour to draw some profit from them.

Second Point. The second: to hear what they say, and likewise to draw some profit from it.

Third Point. The third: to observe what they do, and to draw some profit.

Fourth Point. The fourth: to consider what Christ our Lord suffers in His Humanity, or wishes to suffer, according to the scene which one is contemplating; and here to begin with much effort, and to force myself to feel sorrow, to be sad and to weep; and thus to exert myself over the other points which follow.

Fifth Point. The fifth: to consider how the Divinity hides itself; that is to say, how it could destroy its enemies and does not do so, and how it leaves the most sacred Humanity to suffer so very cruelly.

Sixth Point. The sixth: to consider how He suffers all this for my sins, *etc.*, and what I ought to do and suffer for Him.

Colloquy. To end with a colloquy to Christ our Lord, and at the end with a *Pater noster.*

Note. It should be noticed, as before and in part is explained, that in the colloquies we ought to reason and ask according to the subject-matter, that is to say, according to whether I find myself tempted or consoled, and according as I desire to have one virtue or another, according as I wish to dispose myself to one side or another, according as I wish to grieve or rejoice over the thing which I am contemplating; finally, asking for what I more efficaciously desire regarding certain particular things. And in this manner one can make only one colloquy to Christ our Lord, or if the matter or the devotion moves one, one can make three colloquies, one to the Mother, another to the Son, another to the Father, according to the same form which is stated in the second week in the meditation of the Two Pairs, with the note which follows the Pairs.

SECOND DAY. THE SECOND CONTEMPLATION IN THE MORNING WILL BE FROM THE SUPPER TO THE GARDEN INCLUSIVE

PRAYER. The usual preparatory prayer.

FIRST PRELUDE. The first prelude is the history, and it will be here, how Christ our Lord descended with His eleven disciples from Mount Zion, where He held the supper, by the valley of Josaphat. Leaving the eight in one part of the valley, and the other three in one part of the garden, and setting Himself in prayer, He sweats sweat like drops of blood, and after He had three times made prayer to the Father and awakened His three disciples, and after His enemies had fallen down at His voice, Judas giving Him the kiss of peace, and St. Peter cutting off the ear of Malchus, and Christ putting it back into its place, being seized as a malefactor, they drag Him down the valley, and then up the hill to the house of Annas.

SECOND PRELUDE. The second is to see the place. It will be here to consider the road from Mount Zion to the valley of Josaphat, and likewise the garden, whether broad, whether long, whether of one kind, whether of another.

Third Prelude. The third is to ask for what I want, for what is suitable to ask in the Passion, sorrow with Christ sorrowful, to be broken with Christ broken, tears, interior pain at the so great pain which Christ suffered for me.

First Note. In this second contemplation, after having made the preparatory prayer with the three preludes already stated, the same mode of proceeding shall be followed with the point and colloquy which was followed in the first contemplation of the supper; and at the hour of Mass and Vespers two repetitions shall be made on the first and second contemplation, and afterwards, before supper, the senses shall be taken over the two aforesaid contemplations, always prefixing the preparatory prayer and the three preludes, according to the subject-matter, in the same form that is stated and explained in the second week.

Second Note. According as his age, disposition and constitution enable the exercitant, he shall make each day five exercises or fewer.

Third Note. In this third week the second and sixth addition shall be partially changed. The second shall be, directly I wake, placing before me whither I am going and for what, reviewing briefly the contemplation that I wish to make, according to what the mystery may be, I shall force myself, while I rise and dress myself, to grow sad and to sorrow for so much sorrow and so much pain of Christ our Lord. The sixth shall

be changed, not striving to bring cheerful thoughts, although good and holy, such as are those of resurrection and of glory, but rather inclining myself to sorrow and to pain and to a broken heart, bringing to memory frequently the toils, fatigues and sorrows of Christ our Lord, which He suffered from the moment that He was born until the mystery of the Passion in which at present I find myself.

Fourth Note. The particular examination on the exercises and present additions shall be made as it has been made in the past week.

Second Day. The second day, at midnight, the contemplation shall be from the garden to the house of Annas inclusively, and in the morning, from the house of Annas to the house of Caiphas inclusively, and afterwards the two repetitions and the application of the senses, as already said [see the *Mysteries*].

Third Day. The third day, at midnight, from the house of Caiphas to Pilate inclusive; and in the morning from Pilate to Herod inclusive, and afterwards the repetitions and the senses in the same form as is already said [*ibid.*].

Fourth Day. The fourth day, at midnight, from Herod to Pilate, taking and contemplating as far as the middle of the mysteries of the said house of Pilate, and afterwards in the exercise of the morning, the other mysteries that remained of the same house, and the repetitions and the senses as is already said [*ibid.*].

Fifth Day. The fifth day, at midnight, from the house of Pilate to being put upon the cross; and in the morning from where He was raised on the cross until He expired. Afterwards the two repetitions and the senses [*ibid.*].

Sixth Day. The sixth day, at midnight, from

His descending from the cross until the sepulchre exclusive; and in the morning from the sepulchre inclusive to the house to which Our Lady went after her Son was buried [*ibid.*].

Seventh Day. The seventh day: contemplation of the whole Passion together in the exercise of midnight and of the morning, and in place of the two repetitions and of the senses, to consider all that day, as frequently as one shall be able, how the most holy Body of Christ our Lord remained sundered and apart from the soul, and where and how buried. Likewise considering the solitude of Our Lady, with so much sorrow and fatigue; afterwards, on the other hand, that of the disciples.

Note. It must be noticed that whoever wishes to enlarge more on the Passion must take in each contemplation fewer mysteries, that is to say, in the first contemplation, only the supper; in the second, the washing of the feet; in the third, the giving them the Sacrament; in the fourth, the address which Christ made them, and so for the other contemplations and mysteries.

Likewise, after having finished the Passion, let him take for an entire day the half of all the Passion, and the second day the other half, and the third day, all the Passion.

On the contrary, whoever wishes to abbreviate more the Passion, let him take at midnight the supper, in the morning the garden, at the hour

of Mass the house of Annas, at the hour of Vespers the house of Caiphas, and in place of the hour before supper, the house of Pilate; so that not making repetitions, nor the applications of the senses, he may make each day five distinct exercises, and in each exercise, a distinct mystery of Christ our Lord; and after the whole Passion has thus been finished, he can take another day all the Passion together in one exercise, or in several, as it shall seem to him more likely that he will be able to profit.

RULES FOR REGULATING ONESELF CONCERNING FOOD IN THE FUTURE

First Rule. The first rule is that from bread it is expedient to abstain less, for it is not food over which the appetite is accustomed to become so inordinate, or towards which temptation is so insistent as towards the other eatables.

Second Rule. The second: in regard of drink, abstinence seems more suitable than in regard of eating bread; therefore one ought to observe closely what profits, in order to admit it, and what does harm, in order to reject it.

Third Rule. The third: as regards eatables, one ought to observe the greatest and most complete abstinence, because both the appetite in being inordinate and the temptation in searching out are here more prompt. And so abstinence in eatables to avoid inordinateness may be practised in two ways: the one, in accustoming oneself to eat coarse foods, the other, if they are delicate, in small quantity.

Fourth Rule. The fourth: while taking care that he do not fall into infirmity the more a man subtracts of what is suitable, the more quickly

will he attain to the mean which he ought to hold in his eating and drinking, for two reasons: the first, because thus aiding and disposing himself, many a time he will feel more the interior indications, consolations and divine inspirations to show him the mean that suits him: the second, if the person sees himself in such abstinence, and not with so much bodily strength or disposition for the spiritual exercises, he will easily come to judge what suits better for his bodily sustenance.

Fifth Rule. The fifth: while the person is eating, let him consider as though he saw Christ our Lord eat with His apostles, and how He drinks, and how He looks, and how He speaks, and let him try to imitate Him. In such manner that the principal part of the intellect may occupy itself in the consideration of Our Lord, and the lesser in the bodily sustenance, that thus he may get a better method and order as to how he ought to behave and rule himself.

Sixth Rule. The sixth: at another time, while he eats, he may take some other consideration, either of the life of saints, or of some pious contemplation, or of some spiritual business which he may have to perform; for though being attentive to such a thing, he will take less delight and sensible pleasure in the corporal food.

Seventh Rule. The seventh: above all, let him watch himself that his whole soul may not be intent on what he is eating, nor in the eating

let him make haste on account of the appetite; but let him be master of himself both in the manner of eating as in the quantity that he eats.

Eighth Rule. The eighth: to avoid disorder, it profits much that, after dining or after supping, or at another hour when he does not feel an appetite for eating, he should determine with himself for the dinner or supper to come, and so henceforth every day, the quantity which it is suitable that he should eat; the which on account of no appetite nor temptation shall he exceed, but rather, the better to conquer all inordinate appetite and temptation of the enemy, if he is tempted to eat more, let him eat less.

[FOURTH WEEK]

THE FIRST CONTEMPLATION, HOW CHRIST OUR LORD APPEARED TO OUR LADY [SEE THE *MYSTERIES*]

PRAYER. The usual preparatory prayer.

FIRST PRELUDE. The first prelude is the history, which is here how, after Christ died on the cross, and the Body remained separated from the Soul, and with it always united the Divinity; the blessed Soul descended to hell, likewise united to the Divinity, whence drawing forth the just souls, and coming to the sepulchre and rising again, He appeared to His Blessed Mother in body and in soul.

SECOND PRELUDE. The second: a composition, seeing the place, which will be here to see the arrangement of the holy sepulchre, and the place or house of Our Lady, observing the parts of it separately; likewise the chamber, oratory, *etc.*

THIRD PRELUDE. The third: to ask for what I want, and here it will be to ask for grace that I may exult and rejoice intensely at such great glory and joy of Christ our Lord.

FIRST POINT. SECOND POINT. THIRD POINT. Let the first, second and third points be the

same usual ones which we had in the Supper of Christ our Lord.

Fourth Point. The fourth: to consider how the Divinity, which seemed to hide itself in the Passion, appears and shows itself now so miraculously in the most holy Resurrection, by its true and most holy effects.

Fifth Point. The fifth: to observe the office of consoling, which Christ our Lord takes upon Him, and comparing how friends are accustomed to console one another.

Colloquy. To end with a colloquy or colloquies, according to the subject-matter, and a *Pater noster*.

First Note. In the following contemplations one is to proceed through all the mysteries of the Resurrection, in the manner that follows below, until the Ascension inclusive, applying and keeping in other respects the same form and manner during all the week of the Resurrection which was followed in all the week of the Passion. In such sort that, for this first contemplation of the Resurrection, one is to direct oneself as to the preludes according to the subject-matter; and as for the five points, let them be the same; and let the additions which are below, be the same; and thus, in all that remains, one can direct oneself by the method of the week of the Passion, as in the repetitions, in the five senses, in shortening or prolonging the mysteries, *etc.*

Second Note. The second note: commonly, in this fourth week, it is more profitable than in the other three weeks past, to make four exercises and not five: the first immediately on rising in the morning: the second at the hour of Mass or before dinner, in place of the first repetition: the third at the hour of Vespers, in place of the second repetition: the fourth before supper, bringing the five senses over the three exercises of the same day, noting and making a pause over the more principal parts, and where one may have felt greater motions and spiritual relish.

Third Note. The third: although in all the contemplations there are given so many points in definite number, such as three or five, *etc.*, the person who contemplates may set more or fewer points according to what he finds better for him; for the which it greatly profits, before entering into the contemplation, to conjecture and mark out the points which he has to take in definite number.

Fourth Note. In this fourth week, in all the ten additions, there must be changed the second, the sixth, the seventh and the tenth.

The second will be, directly I wake, to set before me the contemplation which I have to make, wishing to be moved and to rejoice at such great happiness and joy of Christ our Lord.

The sixth, to bring to the memory and to think

of things causing pleasure, happiness and spiritual joy, such as of glory.

The seventh, to make use of light or of reasonable conveniences, such as in the spring of coolness, and in the winter of sun or warmth, in so far as the soul may think or conjecture that they can help it to rejoice in its Creator and Redeemer.

The tenth: in place of penance, one is to attend to temperance and all moderation, except in precepts of fasts or abstinence that the Church commands, for these must always be fulfilled unless there should be just impediment.

CONTEMPLATION FOR OBTAINING LOVE

NOTE. First it is expedient to notice two things.

The first is that love ought to express itself more in works than in words.

The second, love consists in communication by the two parties, that is to say, in the lover giving and communicating to the beloved what he possesses, or of what he has or can, and so, on the contrary, the beloved to the lover; in such manner that if the one has knowledge, he gives it to him who has it not, or if honours, or if riches; and so the other, mutually.

PRAYER. The usual prayer.

FIRST PRELUDE. The first prelude is a composition, which is here to see how I stand before God our Lord, before the angels, before the saints, interceding for me.

SECOND PRELUDE. The second to ask for what I want: it will be here to ask for interior knowledge of so much good received, so that I, being fully grateful, may in all things love and serve His Divine Majesty.

FIRST POINT. The first point is to bring to the memory the benefits received of creation, redemp-

tion and particular gifts, pondering with much affection how much God our Lord has done for me, and how much He has given me of what He possesses; and moreover that same Lord desires to give Himself to me, as far as He can according to His divine ordinance. And with this, to reflect within myself, considering with much reason and justice what I ought on my part to offer and to give to His Divine Majesty; that is to say, all my possessions and myself with them, as one who makes an offering, much affected:

Take, Lord, and receive all my liberty, my memory, my understanding and all my will, all that I have and possess: you gave it me, to you, Lord, I return it: all is yours, dispose of it according to all your will: give me your love and grace, which is enough for me.

The Second, to consider how God dwells in creatures: in the elements, giving being: in the plants, vegetation; in the animals, feeling; in men, giving understanding; and so in me, giving me being, living, feeling, and making me to understand; likewise making a temple of me, created as I am to the likeness and image of His Divine Majesty: in the same way reflecting within myself, in the manner which is stated in the first point, or by another that I may feel better. In the same manner it shall be done over each point which follows.

THE THIRD: to consider how God works and labours for me in all things created on the face of the earth, that is, He acts as one who labours. Thus, as in the heavens, elements, plants, fruits, flocks, *etc.*, giving being, preserving, giving vegetation and sensation, *etc.* Afterwards to reflect within myself.

THE FOURTH: to observe how all good things and gifts descend from above, such as my limited power from the Supreme and Infinite Power on high, and so of justice, goodness, piety, mercy, *etc.*, just as from the sun descend the rays, from the spring the waters, *etc.* Afterwards to finish by reflecting within myself, as is said. To finish with a colloquy and a *Pater noster.*

THREE METHODS OF PRAYING, AND FIRST ON THE COMMANDMENTS

THE first manner of praying regards the ten commandments, and the seven mortal sins, the three powers of the soul, and the five bodily senses; the which manner of praying is more to give form, method and exercises, as to how the soul may prepare itself and profit by them, and in order that the prayer may be accepted, than to give a form or any method of praying.

Firstly, let there be made the equivalent of the second addition of the second week; that is to say, before entering into the prayer, let me repose the spirit a little, sitting or walking as may seem better, considering whither I am going and for what. And this same addition shall be made at the beginning of all methods of praying.

PRAYER. A preparatory prayer, such as to ask grace from God our Lord, that I may be able to know in what I have failed in regard of the ten commandments, and likewise to beg for grace and aid that I may amend myself in future, asking for perfect understanding of them in order to keep them better, and for greater glory and praise of His Divine Majesty.

For the first method of praying, it is fitting to consider and to think on the first commandment: how I have kept it, and in what I have failed, taking as my rule the time in which one says three times the *Pater noster* and three times the *Ave Maria*. And if in this time I discover my faults, to ask forgiveness and pardon for them and to say a *Pater noster*. And in this same manner let it be done in each one of all the ten commandments.

It should be noticed that when a man comes to consider a commandment as to which he finds that he has no custom whatever of sinning, it is not necessary that he should delay so long a time, but according as a man finds in himself that he more or less stumbles in that commandment, so ought he more or less to detain himself in the consideration and scrutiny of it. And the same should be observed regarding the mortal sins.

Second Note. After finishing the discourse already mentioned on all the commandments, accusing myself in them, and asking grace and aid to amend myself in future, an end is to be made with a colloquy to God our Lord according to the subject-matter.

Secondly, on Mortal Sins

Concerning the seven mortal sins, after the addition, let there be made the preparatory prayer

in the manner already mentioned, only making the change that the matter here is of sins which are to be avoided, and before it was of commandments which are to be kept; and likewise let there be kept the order and rule already mentioned, and the colloquy.

In order the better to know the faults committed in the mortal sins, let their contraries be observed, and thus, in order the better to avoid them, let the person purpose and strive with holy exercises to acquire and hold the seven virtues contrary to them.

Thirdly, on the Powers of the Soul

Method. In the three powers of the soul, let the same order and rule be kept as in the commandments, making the addition, preparatory prayer and colloquy.

Fourthly, on the Five Bodily Senses

Method. Regarding the five bodily senses, the same order shall always be kept changing the matter of them.

Note. Whoever wishes to imitate in the use of his senses Christ our Lord, let him commend himself in the preparatory prayer to His Divine Majesty, and after having considered each sense, let him say an *Ave Maria* or a *Pater noster*. And whoever wishes to imitate in the use of the senses Our Lady, in the preparatory prayer let him

commend himself to her, in order that she may obtain for him grace from her Son and Lord for it, and after having considered each sense, let him say an *Ave Maria.*

THE SECOND METHOD OF PRAYING IS TO CONTEMPLATE THE MEANING OF EACH WORD OF THE PRAYER

Addition. The same addition which was in the first method of praying shall be in this second.

Prayer. The preparatory prayer shall be made conformably to the person to whom the prayer is directed.

Second Method of Praying. The second method of praying is that the person, kneeling or seated according as he finds himself more disposed and greater devotion leads him, keeping the eyes closed or fixed on one place without moving them about, should say *Pater,* and remain in the consideration of this word as long a time as he finds meanings, comparisons, relish and consolation in considerations appertaining to the said word; and in the same manner let him act with each word of the *Pater noster,* or with any other prayer whatsoever that he may wish to pray in this manner.

First Rule. The first rule is, that he shall remain in the manner already mentioned one hour in the whole *Pater noster,* the which being

finished, he shall say an *Ave Maria, Credo, Anima Christi* and *Salve Regina* vocally or mentally in the usual manner.

Second Rule. The second rule is, that if the person who contemplates the *Pater noster* should find in one word or in two such good matter for thought, and relish and consolation, let him not be anxious to pass on farther, even though the hour may come to an end with what he finds; the which hour being finished, he shall say the rest of the *Pater noster* in the usual manner.

Third Rule. The third is, that if in one word or in two of the *Pater noster* he detained himself for a whole hour, another day, when he shall wish to return to the prayer, let him say the above-mentioned word or the two according to his wont, and in the word which follows immediately, let him begin to contemplate according to what was said in the second rule.

First Note. It must be noticed that, the *Pater noster* being finished in one or in several days, the same is to be done with the *Ave Maria,* and afterwards with the other prayers, in such a manner that, for some time, one may constantly exercise oneself in one of them.

Second Note. The second note is that the prayer finished, in a few words, turning oneself to the person to whom one has prayed, one ask for the virtues or graces of which one may feel one has most need.

THE THIRD METHOD OF PRAYING WILL BE BY MEASURE

Addition. The addition will be the same that it was in the first and second method of praying.

Prayer. The preparatory prayer will be as in the second method of praying.

Third Method of Praying. The third method of praying is, that with each respiration or breath, one is to pray mentally, saying a word of the *Pater noster* or of another prayer which may be recited, in such manner that only one word is said between one respiration and another, and while the time lasts between one respiration and another, one should observe principally the meaning of such a word, or the person to whom one is reciting it, or one's own baseness, or the difference between such greatness and such baseness of one's own. And by the same form and rule one shall proceed with the other words of the *Pater noster;* and the other prayers, that is to say, the *Ave Maria, Anima Christi, Credo* and *Salve Regina,* one shall say according to wont.

First Rule. The first is, that on another day or at another hour at which one shall wish to pray, one say the *Ave Maria* by measure, and the other prayers according to wont, and thus afterwards going through the others.

Second Rule. The second is, that whoever

wishes to detain himself longer in the prayer by measure, can say all the above-mentioned prayers, or part of them, keeping the same order of the respiration by measure as is declared.

THE MYSTERIES OF THE LIFE OF CHRIST OUR LORD

NOTE. It is to be noticed in all the following mysteries, that all the words which are enclosed in parentheses are from the Gospel itself, and not those which are outside of them. And in each mystery, for the greater part, will be found three points, so as to meditate and contemplate them with greater facility.

(1) OF THE ANNUNCIATION OF OUR LADY, SAINT LUKE WRITES IN THE FIRST CHAPTER

FIRST POINT. The first point is that the angel Saint Gabriel, saluting Our Lady, signified to her the conception of Christ our Lord. (The angel entering where Mary was, saluted her, saying to her: "May God save thee, full of grace: thou shalt conceive in thy womb and shalt bring forth a son.")

SECOND POINT. The second: the angel confirms what he said to Our Lady by signifying the conception of St. John the Baptist, saying to her: ("And behold Elizabeth, thy cousin, has conceived a son in her old age.")

Third Point. The third: Our Lady answered to the angel: ("Behold the handmaid of the Lord; let it be fulfilled in me according to thy word.")

(2) OF THE VISITATION OF OUR LADY TO SAINT ELIZABETH, SAINT LUKE SPEAKS IN THE FIRST CHAPTER

First Point. First: when Our Lady visited Elizabeth, Saint John the Baptist, being in the womb of his mother, felt the visitation that Our Lady made: (and when Elizabeth heard the salutation of Our Lady, the infant rejoiced in her womb, and full of the Holy Ghost, Elizabeth cried out with a loud voice and said: "Blessed mayest thou be among women, and blessed be the fruit of thy womb.")

Second Point. Second: Our Lady sang the canticle, saying: ("My soul doth magnify the Lord.")

Third Point. Third: (Mary remained with Elizabeth about three months, and afterwards she returned to her house.)

(3) OF THE NATIVITY OF CHRIST OUR LORD, SAINT LUKE SPEAKS IN THE SECOND CHAPTER

First Point. First: Our Lady and her spouse Joseph go from Nazareth to Bethlehem. (Joseph went up from Galilee to Bethlehem to acknowl-

edge subjection to Caesar with Mary, his spouse and wife, now pregnant.)

Second Point. Second: (She brought forth her first-born Son, and wrapped him up in swaddling clothes, and laid him in the manger.)

Third Point. Third: (There came a multitude of the heavenly host who said: "Glory be to God in the heavens.")

(4) OF THE SHEPHERDS, SAINT LUKE WRITES IN THE SECOND CHAPTER

First Point. First: the nativity of Christ our Lord is shown to the shepherds by the angel: ("I show to you great joy, for this day is born the Saviour of the world.")

Second Point. Second: the shepherds go to Bethlehem. (They came with haste, and they found Mary and Joseph and the Infant placed in the manger.)

Third Point. Third: (The shepherds returned, glorifying and praising the Lord.)

(5) OF THE CIRCUMCISION, SAINT LUKE WRITES IN THE SECOND CHAPTER

First Point. First: they circumcised the Infant Jesus.

Second Point. Second: (His name was called Jesus, which was called by the angel, before he was conceived in the womb.)

Third Point. Third: they give back the Infant to His Mother, who felt compassion at the blood which issued from her Son.

(6) OF THE THREE MAGI KINGS, SAINT MATTHEW WRITES IN THE SECOND CHAPTER

First Point. First: the three Magi Kings guide themselves by the star, came to adore Jesus, saying: ("We have seen his star in the East and are come to adore him.")

Second Point. Second: they adored Him and offered Him gifts: (Prostrating themselves on the ground, they adored Him, and they presented to Him gifts, gold, incense and myrrh.)

Third Point. Third: (They received an answer in sleep that they should not return to Herod, and by another way they returned into their country.)

(7) OF THE PURIFICATION OF OUR LADY AND THE PRESENTATION OF THE INFANT JESUS, ST. LUKE WRITES IN THE SECOND CHAPTER

First Point. First: they carry the Infant Jesus to the Temple in order that He may be presented to the Lord as first-born, and they offer for Him (a pair of turtle-doves, or two young pigeons.)

Second Point. Second: Simeon, coming to the

Temple (took Him into his arms), saying: ("Now, Lord, dismiss Thy servant in peace.")

THIRD POINT. Third: Anna (coming afterwards, confessed to the Lord, and spoke of Him to all those who looked for the redemption of Israel.)

(8) OF THE FLIGHT TO EGYPT, ST. MATTHEW WRITES IN THE SECOND CHAPTER

FIRST POINT. First: Herod wished to kill the Infant Jesus, and therefore killed the Innocents, and before their death, the angel warned Joseph that he should flee to Egypt: ("Arise, and take the Child and His Mother and flee to Egypt.")

SECOND POINT. Second: he left for Egypt: (Who arose by night and left for Egypt.)

THIRD POINT. Third: (He was there until the death of Herod.)

(9) OF HOW CHRIST OUR LORD RETURNED FROM EGYPT, ST. MATTHEW WRITES IN THE SECOND CHAPTER

FIRST POINT. First: the angel warns Joseph that he may return to Israel: ("Arise and take the Child and His Mother and go to the land of Israel.")

SECOND POINT. Second: (Arising, he came into the land of Israel.)

THIRD POINT. Third: as Archelaus, son of

Herod, was reigning in Judaea, he retired to Nazareth.

(10) OF THE LIFE OF CHRIST OUR LORD FROM THE TWELFTH YEAR UNTIL THE THIRTIETH, ST. LUKE WRITES IN THE SECOND CHAPTER

First Point. First: He was obedient to His parents. ("He progressed in wisdom, age and grace.")

Second Point. Second: it seems that he exercised the trade of carpenter, as Saint Mark seems to indicate in the sixth chapter: ("Is this perchance that carpenter?")

(11) FROM THE COMING OF CHRIST TO THE TEMPLE, WHEN HE WAS OF THE AGE OF TWELVE YEARS, ST. LUKE WRITES IN THE SECOND CHAPTER

First Point. First: Christ our Lord, at the age of twelve years, went up from Nazareth to Jerusalem.

Second Point. Second: Christ our Lord remained in Jerusalem, and His parents knew it not.

Third Point. Three days having passed, they found Him disputing in the Temple, and seated in the midst of the doctors, and His parents asking Him where He had been, He replied: ("Do

you not know that I ought to be about the things that are My Father's?")

(12) OF HOW CHRIST WAS BAPTIZED, ST. MATTHEW WRITES IN THE THIRD CHAPTER

First Point. First: Christ our Lord, after having taken leave of His blessed Mother, came from Nazareth to the river Jordan, where was Saint John the Baptist.

Second Point. Second: Saint John baptized Christ our Lord; and wishing to excuse himself, considering himself unworthy of baptizing Him, Christ says to him: ("Do this for the present, for so there is need that we should fulfil all justice.")

Third Point. Third: (The Holy Spirit came, and the voice of the Father from heaven, saying: "This is My beloved Son, in whom I am well pleased.")

(13) OF HOW CHRIST WAS TEMPTED, ST. LUKE WRITES IN THE FOURTH CHAPTER, AND MATTHEW, CHAPTER IV

First Point. First: after having been baptized, He went to the desert, where He fasted forty days and forty nights.

Second Point. Second: He was tempted by the enemy three times: (The tempter, coming

up to Him, says to Him: "If Thou art the Son of God, say that these stones be turned into bread." "Cast Thyself down from hence." "All this that Thou seest I will give Thee, if Thou cast Thyself down on the ground and adore me.")

THIRD POINT. Third: (The angels came and ministered to Him.)

(14) OF THE CALL OF THE APOSTLES

FIRST POINT First: it seems that Saint Peter and Saint Andrew were called three times: first to some knowledge, as is evident from Saint John, in the first chapter: secondly, to follow Christ in some manner, with the purpose of returning to possess that which they had left, as Saint Luke says in the fifth chapter: thirdly, to follow for ever Christ our Lord, Saint Matthew in the fourth chapter and Saint Mark in the first.

SECOND POINT. Second: He called Philip, as is in the first chapter of Saint John: and Matthew, as Matthew himself says in the ninth chapter.

THIRD POINT. Third: He called the other apostles, of whose special vocation the Gospel does not make mention.

There are also three other things to be considered: the first, how the apostles were of rude and low condition: the second, the dignity to which they were so sweetly called: the third, the gifts and graces by which they were raised above all the fathers of the New and Old Testament.

(15) OF THE FIRST MIRACLE PERFORMED AT THE MARRIAGE AT CANA OF GALILEE, ST. JOHN WRITES, CHAPTER II

First Point. First: Christ our Lord was invited with His disciples to the marriage.

Second Point. Second: the Mother declares to the Son the lack of wine, saying: ("They have no wine"): and she ordered the servants: ("Do whatsoever He may say to you.")

Third Point. Third: (He converted the water into wine, and manifested His glory, and His disciples believed in Him.)

(16) OF HOW CHRIST DROVE OUT OF THE TEMPLE THOSE WHO WERE SELLING, SAINT JOHN WRITES, CHAPTER II

First Point. First: he drove all those who were selling out of the Temple with a scourge made of cords

Second Point. Second: He overthrew the tables and the coins of the rich money-changers who were in the Temple.

Third Point. Third: to the poor who were selling doves, He said meekly: (Take these things hence, and do not seek to make My house a house of traffic.")

(17) OF THE SERMON WHICH CHRIST MADE ON THE MOUNT, ST. MATTHEW WRITES IN THE FIFTH CHAPTER

First Point. First: to His beloved disciples He speaks apart of the eight beatitudes: ("Blessed the poor in spirit, the meek, the merciful, they that mourn, they that feel hunger and thirst for justice, the clean of heart, the peace-makers, and they that suffer persecutions.")

Second Point. Second: He exhorts them to use their talents well: ("So let your light shine before men, that they may see your good works, and glorify your Father who is in the heavens.")

Third Point. Third: He shows Himself not a transgressor of the Law but a fulfiller, explaining the precept not to kill, not to commit impurity, not to commit perjury, and to love one's enemies: ("I say to you, that you love your enemies and do good to them that hate you.")

(18) OF HOW CHRIST OUR LORD MADE THE TEMPEST OF THE SEA TO BECOME CALM, ST. MATTHEW WRITES IN THE EIGHTH CHAPTER

First Point. First: Christ our Lord being asleep on the sea, a great tempest arose.

Second Point. Second: His disciples terrified awoke Him, whom on account of the little faith they possessed He rebuked, saying to them: ("Why are ye fearful, ye of little faith?")

Third Point. Third: He commanded the winds and the sea that they should cease, and thus ceasing, the sea became calm, at which the men wondered, saying: ("Who is this whom the wind and the sea obey?")

(19) OF HOW CHRIST WALKED ON THE SEA, ST. MATTHEW WRITES, CHAPTER XIV

First Point. First: Christ our Lord, being on the mountain, made His disciples go to the boat, and the crowd being dismissed, began to make prayer alone.

Second Point. Second: the boat was buffeted by the waves, unto which Christ came, walking on the water; and the disciples thought that He was a ghost.

Third Point. Third: Christ saying to them: ("It is I; fear ye not"), Saint Peter by His command came to Him, walking on the water; who, doubting, began to sink, but Christ our Lord delivered him and rebuked him for his little faith; and afterwards He entered into the boat, and the wind ceased.

(20) OF HOW THE APOSTLES WERE SENT TO PREACH, ST. MATTHEW WRITES IN THE TENTH CHAPTER

First Point. First: Christ calls His beloved disciples and gives them power to cast out the devils from the human bodies and to cure all the diseases.

Second Point. Second: He teaches them about prudence and patience: ("Behold, I send you as sheep in the midst of wolves; therefore, be ye prudent as serpents and simple as doves.")

Third Point. Third: He gives them the method of going: ("Do not wish to possess gold, nor silver: that which ye have freely received, freely give.") And He gave them matter for preaching: ("Going, preach, saying: Now the kingdom of heaven has drawn nigh.")

(21) OF THE CONVERSION OF THE MAGDALEN, ST. LUKE WRITES IN THE SEVENTH CHAPTER

First Point. First: the Magdalen enters where Christ our Lord is seated at the table, in the house of the pharisee; she carried a vase of alabaster full of ointment.

Second Point. Second: standing behind the Lord, near His feet, with tears she began to water them, and with the hairs of her head dried them,

and kissed His feet, and with ointment anointed them.

THIRD POINT. Third: as the pharisee accused Magdalen, Christ spoke in defence of her, saying: ("Many sins are forgiven her, because she hath loved much." And He said to the woman: "Thy faith hath saved thee: go in peace.")

(22) OF HOW CHRIST OUR LORD GAVE TO EAT TO FIVE THOUSAND MEN, ST. MATTHEW WRITES IN THE FOURTEENTH CHAPTER

FIRST POINT. First: the disciples, as it was already getting late, beg Christ to send away the multitude of men who were with Him.

SECOND POINT. Second: Christ our Lord commanded that they should bring Him loaves, and commanded that they should sit at the table, and He blessed, and broke, and gave the loves to His disciples, and the disciples to the multitude.

THIRD POINT. Third: (They ate and were filled, and there remained twelve baskets.)

(23) OF THE TRANSFIGURATION OF CHRIST, ST. MATTHEW WRITES IN THE SEVENTEENTH CHAPTER

FIRST POINT. First: Christ our Lord, taking in His company His beloved disciples, Peter, James, and John, was transfigured, and His face

shone like the sun, and His garments like the snow.

Second Point. Second: He was talking with Moses and Elias.

Third Point. Third: Saint Peter saying that they should make three tabernacles, there sounded a voice from heaven which said: ("This is My beloved Son: hear ye Him.") The which voice when the disciples heard it, from fear they fell on their faces, and Christ our Lord touched them and said to them: ("Arise and have no fear; to no man tell this vision until the Son of man be risen.")

(24) OF THE RESURRECTION OF LAZARUS, JOHN, CHAPTER XI

First Point. First: Martha and Mary make known to Christ our Lord the illness of Lazarus, knowing which He delayed for two days, so that the miracle might be more evident.

Second Point. Second: before He raised him, He asked of the one and of the other that they should believe, saying: ("I am the resurrection and the life; he that believeth in Me, though he be dead, shall live.")

Third Point. Third: He resuscitated him, after having wept and prayed, and the manner of raising him was by commanding: ("Lazarus, come forth.")

(25) OF THE SUPPER IN BETHANY, MATTHEW, CHAPTER XXVI

First Point. First: The Lord sups in the house of Simon the leper, together with Lazarus.

Second Point. Second: Mary pours the ointment upon the head of Christ.

Third Point. Third: Judas murmurs, saying: ("To what purpose is this waste of ointment?") But He again defends Magdalen, saying: ("Why are you troublesome to this woman? For she hath wrought a good work upon Me.")

(26) PALM SUNDAY, MATTHEW, CHAPTER XXI

First Point. First: the Lord sends for the she-ass and the colt, saying: ("Loose them and bring them to Me; and if anybody shall say anything to you, say ye that the Lord hath need of them, and forthwith he will let them go.")

Second Point. Second: He mounted the she-ass, covered with the garments of the apostles.

Third Point. Third: they went forth to receive Him, spreading their garments on the way, and the boughs of the trees, and saying: ("Hosanna, Son of David! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!")

(27) OF THE PREACHING IN THE TEMPLE, LUKE, CHAPTER XIX

First Point. First: He was every day teaching in the Temple.

Second Point. Second: the preaching being finished, as there was no one who would receive Him in Jerusalem, He returned to Bethany.

(28) OF THE SUPPER, MATTHEW XXVI; JOHN XIII

First Point. First: He ate the paschal lamb with His twelve apostles, to whom He foretold His death: ("In truth I say to you, that one of you is to sell Me.")

Second Point. Second: He washed the feet of the disciples, even those of Judas, beginning with Saint Peter, who, considering the majesty of the Lord and his own baseness, not wishing to consent, said: ("Lord, dost Thou wash my feet?") But Saint Peter did not know that in this He was giving an example of humility, and therefore He said: ("I have given you an example, that you may do as I did.")

Third Point. Third: He instituted the most holy Sacrifice of the Eucharist as a greatest sign of His love, saying: ("Take and eat.") The supper being ended, Judas goes out to sell Christ our Lord.

(29) OF THE MYSTERIES ENACTED FROM THE SUPPER UNTIL THE GARDEN INCLUSIVE: MATTHEW, CHAPTER XXVI, AND MARK, CHAPTER XIV

First Point. First: the Lord, the supper being finished and singing the hymn, went to Mount Olivet with His disciples, who were full of fear; and leaving the eight in Gethsemani, saying: ("Sit you here, till I go yonder to pray.")

Second Point. Second: accompanied by Saint Peter, Saint James, and Saint John, he prayed three times to the Lord, saying: ("Father, if it can be done, let this chalice pass from Me; nevertheless, let not My will be done, but Thine." And being in agony, He prayed the longer.)

Third Point. Third: He came to such fear that He said: ("My soul is sorrowful unto death"); and He sweated blood so copiously that Saint Luke says: (His sweat was like drops of blood which ran to the earth), which already supposes the garments to be full of blood.

(30) OF THE MYSTERIES ENACTED FROM THE GARDEN TO THE HOUSE OF ANNAS INCLUSIVE: MATTHEW XXVI; LUKE XXII; MARK XIV

First Point. First: the Lord allows Himself to be kissed by Judas, and to be taken like a thief. He said to them: ("As to a robber you have come out to take Me, with clubs and arms; when each

day I was with you in the temple teaching, you did not take Me"); and upon His saying: ("Whom seek ye?") the enemies fell to the ground.

Second Point. Second: Saint Peter wounded a servant of the pontiff; to whom the meek Lord says: ("Put back thy sword into its place"), and healed the wound of the servant.

Third Point. Third: deserted by His disciples, He is taken to Annas, where Saint Peter, who had followed Him from afar, denied Him once, and to Christ there was given a blow, with the words: ("Answerest Thou the pontiff thus?")

(31) OF THE MYSTERIES ENACTED FROM THE HOUSE OF ANNAS TO THE HOUSE OF CAIPHAS INCLUSIVE

First Point. First: they take Him bound from the house of Annas to the house of Caiphas, where Saint Peter denied Him twice; and being looked on by the Lord, (going out, he wept bitterly).

Second Point. Second: Jesus was all that night bound.

Third Point. Third: furthermore, those who held Him captive mocked Him, and struck Him, and covered His face and gave Him blows, and questioned Him: ("Prophesy unto us who is he that smote Thee"); and similar things they were blaspheming against Him.

(32) OF THE MYSTERIES ENACTED FROM THE HOUSE OF CAIPHAS TO THAT OF PILATE INCLUSIVE: MATTHEW XXVII; LUKE XXIII; MARK XV

First Point. First: all the multitude of the Jews take Him to Pilate, and before him they accuse Him, saying: ("We have found this Man, who was corrupting our people and forbidding to pay tribute to Caesar.")

Second Point. Second: after Pilate had examined Him once and again, Pilate says: ("I find no fault.")

Third Point. Third: Barabbas, a robber, was preferred to Him: (They all cried out, saying: "Do not release this Man, but Barabbas.")

(33) OF THE MYSTERIES ENACTED FROM THE HOUSE OF PILATE TO THAT OF HEROD

First Point. First: Pilate sent Jesus, as a Galilaean,to Herod, tetrarch of Galilee.

Second Point. Second: Herod, curious, questioned Him at length, and He answered him nothing, though the scribes and priests persistently accused Him.

Third Point. Third: Herod despised Him with his army, clothing Him with a white garment.

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(34) OF THE MYSTERIES ENACTED FROM THE HOUSE OF HEROD TO THAT OF PILATE: MATTHEW XXVII; LUKE XXIII; MARK XV, AND JOHN XIX

First Point. First: Herod sent Him back to Pilate, for the which reason they are made friends, who before were enemies.

Second Point. Second: Pilate took Jesus and scourged Him; and the soldiers made a crown of thorns and placed it on His head, and clothed Him in purple, and they came to Him and said: ("God save Thee, King of the Jews!" And they gave Him blows.)

Third Point. Third: he took Him out in the presence of all: Jesus therefore came forth, crowned with thorns and clothed in scarlet, and Pilate said to them: ("Behold the Man.") And when the pontiffs saw Him, they cried out, saying: ("Crucify, crucify Him.")

(35) OF THE MYSTERIES ENACTED FROM THE HOUSE OF PILATE TO THE CROSS INCLUSIVE: JOHN XIX

First Point. First: Pilate, sitting as judge, committed Jesus to them that they might crucify Him, after the Jews had denied Him as king, saying: ("We have no king but Caesar.")

Second Point. Second: He carried the cross

on His shoulders, and as He was not able to carry it, Simon, a man of Cyrene, was forced to carry it after Jesus.

Third Point. Third: they crucified Him in the midst of two thieves, putting this title: ("Jesus of Nazareth, King of the Jews.")

(36) OF THE MYSTERIES ENACTED ON THE CROSS: JOHN XIX

First Point. First: He spoke seven words on the cross; He prayed for those who were crucifying Him; He forgave the thief; He commended Saint John to His Mother and His Mother to Saint John; he said with a loud voice: ("I thirst!"), and they gave Him gall and vinegar; He said that He was forsaken; He said: ("It is finished"); He said: ("Father, into Thy hands I commend My spirit.")

Second Point. Second: the sun was darkened, the rocks rent, the graves opened, the veil of the Temple divided into two parts from top to bottom.

Third Point. Third: they blasphemed Him, saying: ("Thou wast He that destroyest the temple of God; come down from the cross.") His garments were divided; His side, wounded with the lance, poured forth water and blood.

(37) OF THE MYSTERIES ENACTED FROM THE CROSS TO THE SEPULCHRE INCLUSIVE: IBIDEM

First Point. First: He was taken from the cross by Joseph and Nicodemus, in presence of the sorrowful Mother.

Second Point. Second: the body was carried to the sepulchre, and anointed and buried.

Third Point. Third: guards were set

(38) OF THE RESURRECTION OF CHRIST OUR LORD; OF HIS FIRST APPARITION

First Point. First: He appeared to the Virgin Mary; the which, though it is not stated in the Scripture, is held for stated when it is said that He appeared to so many others; for the Scripture supposes that we possess understanding, as it is written: ("Are ye also without understanding?")

(39) OF THE SECOND APPARITION: MARK, CHAPTER XVI

First Point. First: very early in the morning, Mary Magdalen, Mary of James and Salome go to the tomb, saying: ("Who shall remove the stone for us from the door of the sepulchre?"

Second Point. Second: they see the stone raised up, and the angel, who says: ("Ye seek

Jesus of Nazareth; He is now risen, He is not here.")

THIRD POINT. Third: He appeared to Mary, who remained near the sepulchre after the others had gone.

(40) OF THE THIRD APPARITION: SAINT MATTHEW, LAST CHAPTER

FIRST POINT. First: these Maries go out from the monument with fear and great joy, wishing to announce to the disciples the resurrection of the Lord.

SECOND POINT. Second: Christ our Lord appeared to them on the way, saying to them: ("God save you!"). And they drew near and put themselves at His feet and adored Him.

THIRD POINT. Third: Jesus said to them: ("Fear not; go and tell My brethren that they depart unto Galilee, for there shall they see Me."

(41) OF THE FOURTH APPARITION, LAST CHAPTER OF LUKE

FIRST POINT. First: having heard from the women that Christ had risen, Saint Peter went quickly to the sepulchre.

SECOND POINT. Second: entering into the sepulchre, he saw only the cloths with which the Body of Christ our Lord had been covered, and no other thing.

THIRD POINT. Third: while St. Peter was

thinking on these things, Christ appeared to him, and because of this the apostles were saying: ("Truly the Lord hath arisen and appeared to Simon.")

(42) OF THE FIFTH APPARITION, IN THE LAST CHAPTER OF ST. LUKE

First Point. First: He appears to the disciples who were going to Emmaus, talking of Christ.

Second Point. Second: He reproves them, showing by the Scriptures that Christ had to die and rise again: ("O foolish and slow of heart to believe all that the prophets have spoken! Was it not necessary that Christ should suffer and so enter into His glory?")

Third Point. Third: at their entreaty, He remains there, and was with them until in communicating them He disappeared. And they, returning, told the disciples how they had recognized Him in the Communion.

(43) OF THE SIXTH APPARITION, JOHN, CHAPTER XX

First Point. First: the disciples were gathered together (for fear of the Jews), except Saint Thomas.

Second Point. Second: Jesus appeared to them, the doors being shut, and standing in the midst of them, says: ("Peace be with you.")

Third Point. Third: He gives them the Holy

Ghost, saying to them: ("Receive the Holy Ghost: to those whose sins ye shall forgive, they shall be forgiven.")

(44) THE SEVENTH APPARITION, JOHN XX

First Point. First: Saint Thomas, incredulous because he was absent from the preceding apparition, says: ("Unless I see Him, I will not believe.")

Second Point. Second: Jesus appears to them eight days after that, the doors being shut, and He says to Saint Thomas: ("Put in thy finger here, and see the truth, and do not will to be incredulous, but believing.")

Third Point. Third: Saint Thomas believed, saying: ("My Lord and my God!") To the which Christ says: ("Blessed are they that have not seen and have believed.")

(45) OF THE EIGHTH APPARITION, JOHN, LAST CHAPTER

First Point. First: Jesus appears to seven of His disciples who were fishing, who during all the night had taken nothing, and casting the net at His command, ("they could not draw it up because of the multitude of fish.")

Second Point. Second: by this miracle, Saint John knew Him, and said to Saint Peter: ("It is

the Lord") who threw himself into the sea and came to Christ.

THIRD POINT. Third: He gave them to eat part of a fish broiled and a honeycomb, and commended the sheep to Saint Peter, after first examining him three times regarding charity, and He says to him: ("Feed my sheep.")

(46) OF THE NINTH APPARITION, MATTHEW, LAST CHAPTER

FIRST POINT. First: the disciples, by order of the Lord, go to Mount Thabor.

SECOND POINT. Second: Christ appears to them and says: ("Given unto Me is all power in heaven and on earth.")

THIRD POINT. Third: He sent them throughout all the world to preach, saying: ("Go and teach all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.")

(47) OF THE TENTH APPARITION, IN THE FIRST EPISTLE TO THE CORINTHIANS, CHAPTER XV

(Afterwards He was seen by more than 500 brethren together.)

(48) OF THE ELEVENTH APPARITION, IN THE FIRST EPISTLE TO THE CORINTHIANS, CHAPTER XV

(He appeared afterwards to Saint James.)

(49) OF THE TWELFTH APPARITION

He appeared to Joseph of Arimathaea, as is piously meditated and is read in the life of the Saints.

(50) OF THE THIRTEENTH APPARITION, FIRST EPISTLE TO THE CORINTHIANS, CHAPTER XV

He appeared to Saint Paul after the Ascension: ("Finally to me, as to one born out of due time, He appeared.") He also appeared in soul to the holy fathers of Limbo; and after having drawn them out, and after having taken back His Body, He many times appeared to the disciples and conversed with them.

(51) OF THE ASCENSION OF CHRIST OUR LORD, ACTS I

First Point. First: after He had appeared to the apostles for the space of forty days, giving many proofs and signs, and speaking of the kingdom of God, He commanded them that they should await in Jerusalem the promised Holy Ghost.

Second Point. Second: He led them forth to Mount Olivet (and in their presence He was raised up, and a cloud made Him to disappear from their eyes).

Third Point. Third: while they were looking to heaven, the angels say to them: ("Ye men of

Galilee, why stand ye looking to heaven? This Jesus, who is taken from your eyes to heaven, shall so come as you have seen Him go into heaven.")

[RULES FOR THE DISCERNMENT OF SPIRITS]

RULES IN ORDER TO FEEL AND UNDERSTAND IN SOME MANNER THE VARIOUS MOTIONS THAT ARE PRODUCED IN THE SOUL: THE GOOD ONES THAT THEY MAY BE ACCEPTED, AND THE EVIL THAT THEY MAY BE CAST OUT: AND THEY ARE MORE SUITABLE FOR THE FIRST WEEK

First Rule. The first rule: in persons who go from mortal sin to mortal sin, the enemy is commonly accustomed to suggest to them apparent pleasures, making them imagine sensual delights and pleasures, the more to preserve and increase them in their vices and sins. With such persons the good spirit uses a contrary method, stinging them and causing their consciences remorse by the dictate of the reason.

Second Rule. The second: in the persons who are proceeding earnestly, purging their sins and rising from well to better in the service of God our Lord, the method is the contrary to that in the first rule; for then it is peculiar to the evil spirit to cause remorse, to sadden, and to place impedi-

ments, disquieting with false reasons in order that they may not advance; and it is peculiar to the good spirit to give courage and strength, consolations, tears, inspirations and quiet, making things easy, and getting rid of all impediments, in order that they may advance further in the good work.

Third Rule. The third, of spiritual consolation. I call it "consolation," when in the soul is caused some interior motion with which the soul comes to be inflamed in love of its Creator and Lord; and consequently, when it cannot love any created thing on the face of the earth in itself, but only in the Creator of them all. Likewise when it sheds tears inciting to love of its Lord: now, it may be, out of sorrow for its sins, or at the Passion of Christ our Lord, or for other things expressly directed to His service and praise. Finally, I call "consolation" all increase of hope, faith and charity, and all interior joy which calls and draws to heavenly things and to the salvation of one's own soul, quieting it and pacifying it in its Creator and Lord.

Fourth Rule. The fourth, of spiritual desolation. I call "desolation" everything contrary to the third rule; such as darkness of the soul, trouble within it, motion to base and earthly things, disquiet from various agitations and temptations, a moving to misgivings, without hope, without love, finding itself altogether slothful, tepid, sad,

and as though separated from its Creator and Lord. For just as consolation is contrary to desolation, in the same way the thoughts which spring from consolation are contrary to the thoughts which spring from desolation.

Fifth Rule. The fifth: in time of desolation, never to make a change, but to be firm and constant in the purposes and determination in which one was the day before the said desolation, or in the determination in which one was in the preceding consolation. For just as in consolation it is rather the good spirit that guides and counsels us, so in desolation it is rather the evil one, with whose counsels we cannot take the way to do what is right.

Sixth Rule. The sixth: although in the desolation we ought not to change the former purposes, it profits much to make a vigorous change directed against that same desolation, such as by persisting more in prayer and meditation, by examining ourselves much, and in extending in some suitable way our doing of penance.

Seventh Rule. The seventh: let him who is in desolation consider how the Lord has left him, as a probation, to his natural powers, in order that he may resist the various agitations and temptations of the enemy; for he can do so with the divine help, which always remains to him, though he does not feel it clearly, because the Lord has

taken away from him his much fervour, ever-growing love and intense grace; yet grace sufficient for eternal salvation remains to him.

Eighth Rule. The eighth: let him who is in desolation labour to continue in patience, which is contrary to the vexations which come to him; and let him think that he will soon be consoled, making efforts against the said desolation, as is said in the sixth rule.

Ninth Rule. The ninth: there are three principal reasons why we find ourselves desolate. The first is on account of being tepid, slothful, or negligent in our spiritual exercises, and therefore on account of our faults spiritual consolation abandons us. The second, in order to prove what we are worth and how we progress in His service and praise without such salary of consolations and ever-growing graces. The third, to give us true knowledge and understanding, in order that we may feel intimately that it is not in our power to bring on or keep ever-growing devotion, intense love, tears, or any other spiritual consolation, but that all is the gift and grace of God our Lord; and in order that we should not build our nest in another's house, lifting up our mind in some pride or vainglory, attributing to ourselves the devotion or the other parts of the spiritual consolation.

Tenth Rule. The tenth: let him who is in consolation think how he will behave in the desola-

tion which will come afterwards, taking fresh strength for that time.

Eleventh Rule. The eleventh: let him who is consoled endeavour to humble and abase himself as much as he can, thinking how little he can do in the time of desolation without such grace or consolation. On the contrary, let him who is in desolation think that with the sufficient grace he can do much to resist all his enemies, taking strength in His Creator and Lord.

Twelfth Rule. The twelfth: the enemy behaves like a woman, in being weak in strength and strong in will. For it is proper to the woman, when she quarrels with some man, to lose courage, taking to flight when the man shows her a bold face; and on the contrary, if the man should begin to flee, losing courage, the anger, vindictiveness and ferocity of the woman is much increased and quite unmeasured. In the same way, it is proper to the enemy to become weak and to lose courage, his temptations taking flight, when he who is exercising himself in spiritual things shows a bold face against the temptations of the enemy, doing the diametrical opposite; and on the contrary, if the person who is exercising himself begins to take fear and to lose courage in bearing the temptations, there is no beast so ferocious on the face of the earth as the enemy of human nature in prosecution of his wicked intention with such ever-growing malice.

Thirteenth Rule. The thirteenth: likewise he behaves like a false lover, in wishing to be secret and not discovered. For as such a false man who, speaking for a wrong purpose, courts a daughter of a good father or a wife of a good husband, wishes that his words and persuasions should be secret; and the contrary much displeases him, when the daughter discloses to the father or the wife to the husband his false words and depraved intention, because he easily infers that he will not be able to succeed with the undertaking he had commenced: in the same manner, when the enemy of human nature brings his wiles and persuasions to the just soul, he wills and desires that they should be received and kept in secret; but when it discloses them to its good confessor, or another spiritual person, who may understand his deceits and malice, it grieves him much, because he infers that he will not be able to succeed with the wicked enterprise he had commenced, his manifest deceits being discovered.

Fourteenth Rule. The fourteenth: likewise he behaves like a commander, in order to conquer and plunder that which he desires; for just as a captain and commander of an army, pitching his camp, and observing the strength or arrangement of a castle, attacks it at the weaker point; in the same way the enemy of human nature goes round and observes from all sides all our theologi-

cal, cardinal, and moral virtues; and where he finds us more weak and more needy in regard of our eternal salvation, there he attacks us and endeavours to capture us.

RULES TO THE SAME EFFECT, WITH GREATER DISCERNMENT OF SPIRITS; AND THEY ARE MORE SUITABLE FOR THE SECOND WEEK

First Rule. The first: it is peculiar to God and to His angels in their motions to give true happiness and spiritual joy, removing all sadness and disturbance, which the enemy induces; to the latter it is peculiar to fight against such joy and spiritual consolation, bringing apparent reasons, subtleties and persistent fallacies.

Second Rule. The second: it belongs solely to God our Lord to give consolation to the soul without preceding cause; for it is peculiar to the Creator to enter it, leave it, and cause motion in it, drawing it wholly to love of His Divine Majesty. I say without cause, without any previous feeling or knowledge of any object by which such consolation could come by means of acts of understanding and will.

Third Rule. The third: with a reason, as the good angel, so the bad can console the soul, for contrary ends; the good angel for the profit of the soul, that it may grow and rise from good to

better; and the bad angel for the contrary, and that he may bring it eventually to his wicked intention and malice.

Fourth Rule. The fourth: it is peculiar to the bad angel, who "transforms himself into an angel of light," to enter with the devout soul and take his own way out; that is to say, to bring good and holy thoughts suitable to such a just soul, and afterwards, little by little, he tries to get his own way, bringing the soul into his hidden wiles and perverse intentions.

Fifth Rule. The fifth: we ought to attend much to the course of the thoughts: and if the beginning, middle, and end are all good, tending to all good, it is a sign of the good angel. But if the course of the thoughts which he brings ends in something wrong or distracting, or less good than that which the soul had before proposed to do, or which weakens or disquiets or disturbs the soul, depriving it of its peace, tranquillity and quiet which it before possessed, it is a clear sign that it proceeds from the evil spirit, enemy of our profit and eternal salvation.

Sixth Rule. The sixth: when the enemy of human nature shall have been felt and recognized by his serpent's tail and the evil end to which he leads on, it profits the person who was tempted by him to observe at once the course of the good thoughts which he brought to him, and the beginning of them, and how little by little he en-

deavoured to make him descend from the sweetness and spiritual joy in which he stood, until he brought him to his depraved intention; in order that with such experience understood and noted, he may guard himself in future against his accustomed wiles.

Seventh Rule. The seventh: in those who are advancing from well to better, the good angel touches such a soul sweetly, lightly and suavely, like a drop of water which enters a sponge; and the bad angel touches him sharply, and with noise and disquiet, as when the drop of water falls on the stone. And those who are going on from bad to worse, the above-mentioned spirits touch in a contrary manner; of which the cause is that the disposition of the soul is contrary to the said angels, or similar; for when it is contrary, they enter with noise and with commotions, perceptibly; and when it is similar, they enter with silence, as into their own house by an open door.

Eighth Rule. The eighth: when the consolation is without cause, although there be no deceit in it, as being solely from God our Lord, as has been said; yet the spiritual person to whom God gives such consolation ought with much vigilance and attention to observe and to distinguish the very time of such actual consolation from the following time, in which the soul remains fervent and favoured with the favour and remnants of the consolation now past. For oftentimes in this

second time, by its own discourse in correlating concepts and judgments and drawing consequences from them, either by the action of the good spirit or the bad, it forms various purposes and opinions which are not given directly by God our Lord, and therefore have need to be examined very well before entire credit be given them or they be put into effect.

IN THE MINISTRY DISTRIBUTING ALMS, THE FOLLOWING RULES SHOULD BE KEPT

First Rule. The first: if I make the distribution to relatives, or friends, or to persons to whom I am attached, I shall have four things to observe which have in part been spoken of under the matter for election. The first is, that that love which moves me and makes me give the alms should descend from above, from the love of God our Lord, in such sort that I may first feel in myself that the love, greater or less, which I possess for such persons, is for God, and that in the cause why I love them more, God may shine forth.

Second Rule. The second: I wish to observe a man whom I have never seen or known; and as I, desiring his entire perfection in the office and state he holds, should wish him to keep the mean in his manner of distributing, for the greater glory of God our Lord and greater perfection of his soul; so, doing the same myself, neither more nor less, I will keep the rule and measure which for another I should wish and judge to be such.

Third Rule. The third: I wish to consider,

as though I were at the point of death, the way and measure that then I should wish to have followed in the office of my administration; and regulating myself by that, to keep to it in the acts of my distribution.

Fourth Rule. The fourth: observing how I shall find myself on the day of judgment, to think well how then I should wish to have used this office and charge of ministry; and the rule which then I should wish to have kept, to keep it now.

Fifth Rule. The fifth: when any person feels himself inclined to and fond of any persons to whom he wishes to distribute, let him wait and ruminate well the four rules stated above, examining and trying his affection by them; and let him not bestow the alms until, comformably with them, he get his inordinate affection entirely removed and cast out.

Sixth Rule. The sixth: although there is no fault in taking the goods of God our Lord in order to distribute them, when the person is called by God our Lord for such a ministry; yet in the quantity and measure of that which he has to take and apply to himself out of that which he holds in order to give to others, there is doubt as to fault and excess; therefore he may reform himself in his life and state by the rules stated above.

Seventh Rule. The seventh: for the reasons

already stated and for many others, it is always better and safer, in that which touches one's own person and the condition of one's house, the more one retrenches and diminishes, and the nearer one draws to our High Priest, our pattern and rule, who is Christ our Lord. Conformably to which, the third Council of Carthage (at which Saint Augustine was present), decrees and commands that the furniture of a bishop be cheap and poor. The same ought to be considered in all stations of life, having regard to the condition and state of the persons and with due proportion; as in matrimony we have the example of Saint Joachim and of Saint Anne, who divided their property into three parts; the first they gave to the poor, the second to the ministry and service of the Temple, the third they took for the maintenance of themselves and of their household.

TO FEEL AND UNDERSTAND SCRUPLES AND PERSUASIONS OF OUR ENEMY, THE FOLLOWING NOTES ARE HELPFUL

First Note. The first: they commonly call scruple that which proceeds from our own judgment and freedom, that is to say, when I freely judge to be sin that which is not sin, as happens when someone after having trodden accidentally upon a cross of straw, decides by his own judgment that he has sinned. And this is properly an erroneous judgment, and not a scruple properly so called.

Second Note. The second: after I have trodden on that cross, or after that I have thought or said or done some other thing, there comes to me a thought from without that I have sinned; and on the other hand, it seems to me that I have not sinned; yet I feel disturbance in this, that is to say, inasmuch as I doubt and inasmuch as I do not doubt. Such is a scruple properly so called, and a temptation that the enemy sets.

Third Note. The third: the first scruple, of the first note, is greatly to be abhorred, for it is all error; but the second, of the second note, for

some space of time profits not a little the soul which gives itself to spiritual exercises; nay, it very greatly purges and cleanses such a soul, separating it much from all appearance of sin, according to that saying of Gregory: "It is characteristic of good minds there to recognize a fault, where fault there is none."

Fourth Note. The fourth: the enemy observes much whether a soul is gross or delicate. And if it is delicate, he endeavours to make it still more delicate, to the extreme, that he may the more disturb it and put it to flight; for instance, if he sees that a soul does not admit in itself mortal sin or venial, nor any appearance of deliberate sin, then the enemy, when he cannot make it fall in a thing which appears sin, endeavours to make it judge that there is sin where there is not sin, such as in a word or least thought. If the soul is gross, the enemy tries to make it more gross; for instance, if before it made no account of venial sins, he will endeavour that it make little account of mortal sins, and if it made some account of them before, that now it make much less or no account of them.

Fifth Note. The fifth: the soul that desires to profit in the spiritual life ought always to proceed in the opposite way to that in which the enemy proceeds; that is to say, if the enemy wishes to make the soul grosser, let it endeavour to make itself more delicate; in the same way,

if the enemy endeavours to make it more tender in order to bring it to the extreme, let the soul endeavour to establish itself firmly in the mean, in order to make itself altogether quiet.

Sixth Note. The sixth: when a good soul such as this wishes to say or do something within the Church, within the mind of our superiors, which would be for the glory of God our Lord, and there comes to it a thought or temptation from without, not to say nor do that thing, bringing to it apparent reasons of vainglory or of something else, *etc.;* then it ought to raise the understanding to its Creator and Lord; and if it sees that it is His due service, or at the least not contrary thereto, it ought to act diametrically contrary to such a temptation, as Bernard answered the same enemy: "neither for thee did I begin, nor for thee shall I desist."

FOR THE TRUE FEELING WHICH IN THE CHURCH MILITANT WE OUGHT TO HAVE, LET THE FOLLOWING RULES BE KEPT

First Rule. The first: laying aside all judgment, we ought to keep a mind prepared and prompt to obey in everything the true Spouse of Christ our Lord, which is our Holy Mother the Hierarchical Church.

Second Rule. The second: to praise confession to a priest, and the receiving of the Most Holy Sacrament once in the year, and much more in every month, and much better from week to week, with the conditions required and due.

Third Rule. The third: to praise the hearing Mass often, likewise chants, psalms, and long prayers in the church and outside of it; likewise the hours arranged at appointed times for every divine office, and for all prayer and all canonical hours.

Fourth Rule. The fourth: to praise much religious orders, virginity and continence, and not so much matrimony as any of these.

Fifth Rule. The fifth: to praise vows of religion, of obedience, of poverty, of chastity, and

of other perfections of supererogation; and it is to be noticed that since a vow regards things which approach to evangelical perfection, in the things which depart from it a vow ought not to be made, such as to be a merchant, or to be married, *etc.*

Sixth Rule. To praise relics of saints, showing veneration to the former, and praying to the latter: praising stations, pilgrimages, indulgences, jubilees, *bullae cruciatae,* and candles lit in the churches.

Seventh Rule. To praise constitutions regarding fasts and abstinences, such as of Lent, Ember Days, vigils, Friday and Saturday; likewise penances, not only interior but also exterior.

Eighth Rule. To praise adornments and buildings of churches; likewise images, and to venerate them according to what they represent.

Ninth Rule. Finally, to praise all precepts of the Church, holding the mind ready to seek reasons in her defence, and in no way for attacking her.

Tenth Rule. We ought to be more ready to approve and to praise both ordinances, recommendations and behaviour of our superiors; for although some of these may not be, or may not have been, praiseworthy, yet to speak against them, whether in public preaching, or in talking before the common people, would beget more murmuring and scandal than profit; and thus the

people would become indignant against their superiors, whether temporal or spiritual. Nevertheless, as it does harm to speak evil of superiors in their absence to the common people, so it may profit to speak of their evil behaviour to the persons themselves who can remedy them.

Eleventh Rule. To praise the positive and scholastic doctrine; for as it is more peculiar to the positive Doctors, such as Saint Jerome, Saint Augustine and Saint Gregory, *etc.*, to move the feelings to love and to serve God our Lord in everything; so it is more peculiar to the scholastics, such as Saint Thomas, Saint Bonaventure and the Master of the Sentences, *etc.*, to define or to explain for our own times the things necessary for eternal salvation, and which better assail and expose all errors and all fallacies. For the scholastic doctors, as they are more modern, not only profit by the right understanding of the Holy Scripture and of the positive and holy doctors; but further, being themselves illuminated and enlightened by the divine power, they assist themselves by the councils, canons and constitutions of our holy Mother Church.

Twelfth Rule. We ought to be careful about making comparisons between those who are alive with us and the blessed departed; for no small mistake is made in this, that is to say, in saying, "This man knows more than Saint Augustine," "he is another or greater Saint Francis," "he is

another Saint Paul in goodness, sanctity, *etc.*"

THIRTEENTH RULE. We ought always to hold, in order to be right in every way, that the white which I see, I believe to be black, if the Hierarchical Church so determines it; believing that between Christ our Lord the Bridegroom and the Church His bride is the same Spirit which governs and directs us for the salvation of our souls; for by the same Spirit and our Lord who gave the ten commandments, is directed and governed our Holy Mother Church.

FOURTEENTH. Although it is very true that no one can be saved without being predestined, and without possessing faith and grace, much attention must be given to the manner of speaking and treating of all these matters.

FIFTEENTH. We ought not to speak much of predestination by way of custom; but if in some manner and sometimes one should speak of it, one should so speak that the common people may not come to any error, as sometimes they are wont to, saying, "Whether I am to be saved or condemned is already decided, and cannot now be otherwise on account of any well or ill doing of mine." And being rendered torpid by this, they neglect the works which conduce to the salvation and spiritual profit of their souls.

SIXTEENTH. In the same way care must be taken lest by speaking much of faith with great stress, without any distinction and explanation,

occasion be given to the people to become torpid and slothful in works, whether before faith is informed with charity or afterwards.

SEVENTEENTH. Likewise we ought not to speak at such length, and with such insistence, about grace, that poison may be engendered, whereby liberty may be taken away. So that of faith and grace one may speak, as far as it may be possible by means of the divine help, for the greater praise of His Divine Majesty; but not in such sort nor by such methods, especially in our so dangerous times, that works and free will receive any detriment or be accounted as nothing.

EIGHTEENTH. Although to serve our Lord much for pure love is above all to be esteemed, yet we ought also to praise much the fear of His Divine Majesty; because not only filial fear is a thing pious and most holy, but even servile fear, where a man does not attain to anything better or more profitable, helps much towards coming forth from mortal sin; and having come forth, he easily comes to the filial fear, which is wholly acceptable and pleasing to God our Lord, because it is in union with the divine Love.

THE END

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